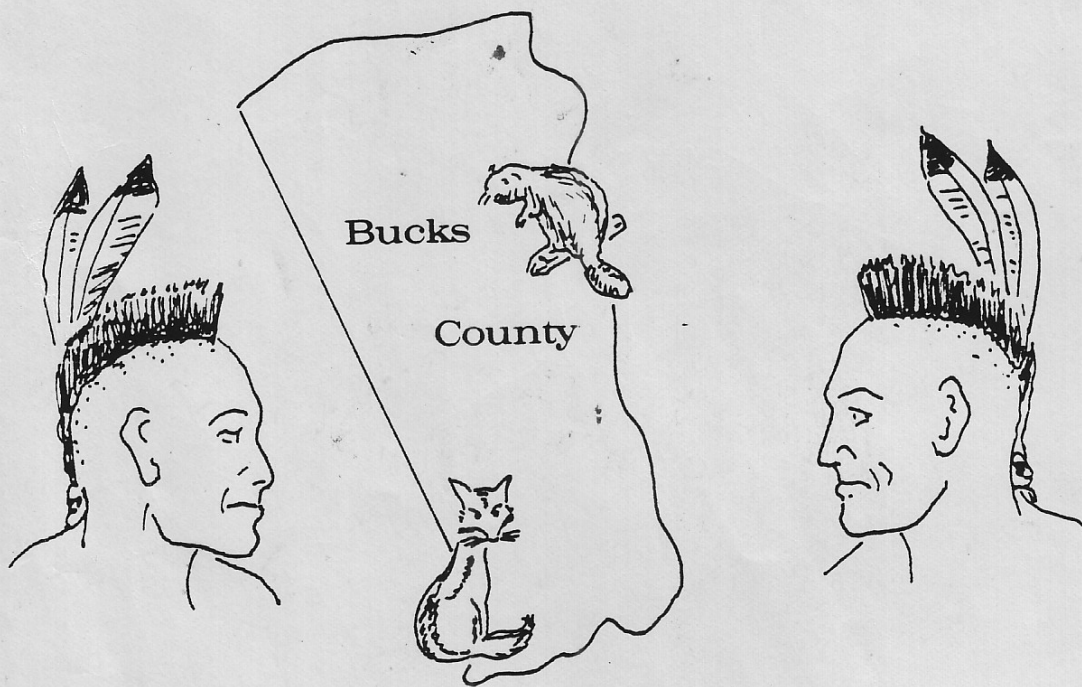


THE LENAPE

Bucks County's Indian Settlers



THE LENAPE

BUCKS COUNTY'S

INDIAN SETTLERS



Written and compiled by:

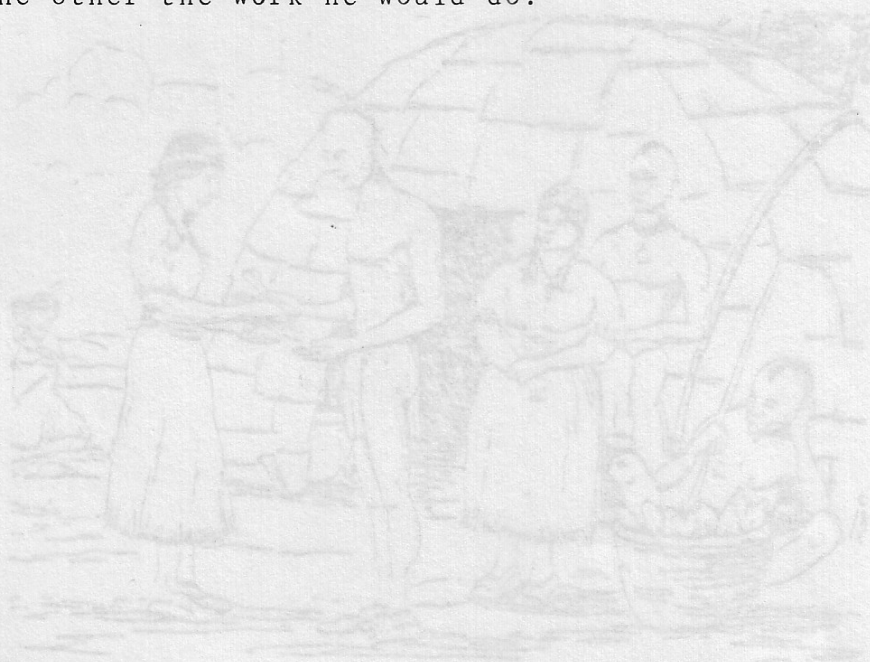
Erma S. Osthaus

Assisted by: Pat Trevi
Jeanette Bates

Centennial School District
Social Studies Committee
1980-81

Title page picture:

When a Lenape man and woman decide to get married the families of the young man and woman arranged for the wedding. The wife-to-be an ear of corn (for she was to take care of the crops) and he gave his wife-to-be a bone (as he was the hunter). In this way, each showed the other the work he would do.



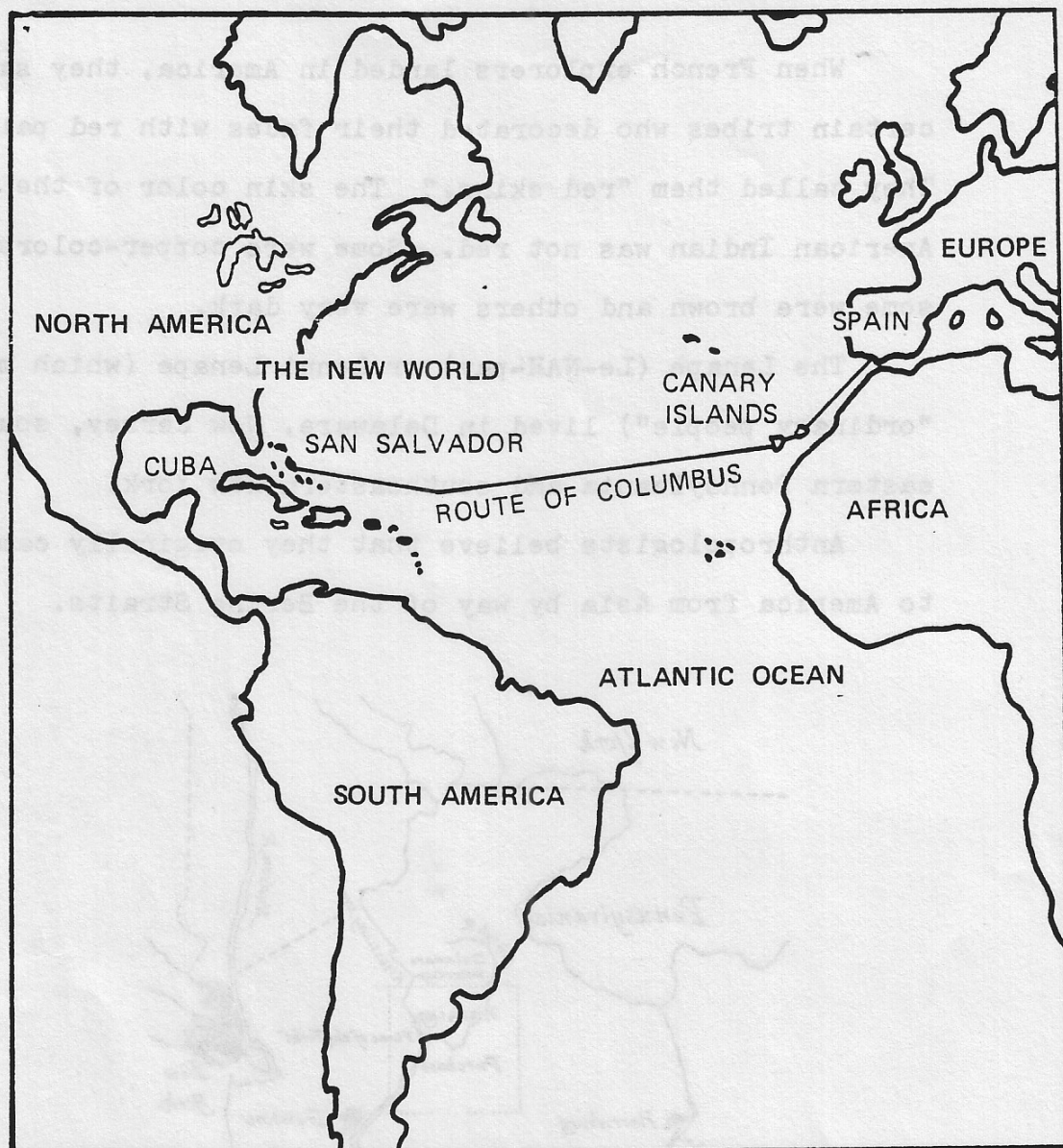
From: "Fact and Fancy"

Written and compiled by
Erna S. Carlson
Assisted by: Luc Travel
Jeanette Bates
Centennial School District
Social Studies Committee
1980-81

TABLE OF CONTENTS

Indian Origin.....	1, 2
Lenape Indians in Pennsylvania.....	3, 4
Lenape Indian Villages.....	5
Sweat Lodges.....	6
Wigwam Homes.....	7, 8, 9
Tools.....	10
Making Fire.....	11
Canoes.....	12, 13
Bows.....	14
Arrows.....	15
Arrowheads.....	16
Hunting.....	17, 18
Fishing.....	19, 20, 21
Lenape Women, food gathering.....	22, 23
Garden Planting.....	24
Maple Sugar.....	25
Corn Products.....	26, 27
Dishes and Spoons.....	28, 29, 30
Clothes.....	31, 32, 33, 34
Dyes and Paints.....	35
Baby Frame.....	36
Baths.....	37
Lessons for Lenape Children.....	38, 39, 40, 41, 42, 43

Lenape Boys.....	44, 45
Games.....	46, 47, 48
Manhood, Hair Style.....	49, 50
Lenape Girls.....	51
Lenape Doctors.....	52
Wampum.....	53, 54
Musical Instruments.....	55
The Doll Dance.....	56, 57
Lenape Beliefs.....	58, 59, 60
Lenapes and Bucks County Settlers.....	61
Walking Purchase.....	62
Present Location of Lenapes.....	63
Glossary.....	64, 65, 66, 67
Supplemental Materials.....	68
Bibliography.....	69

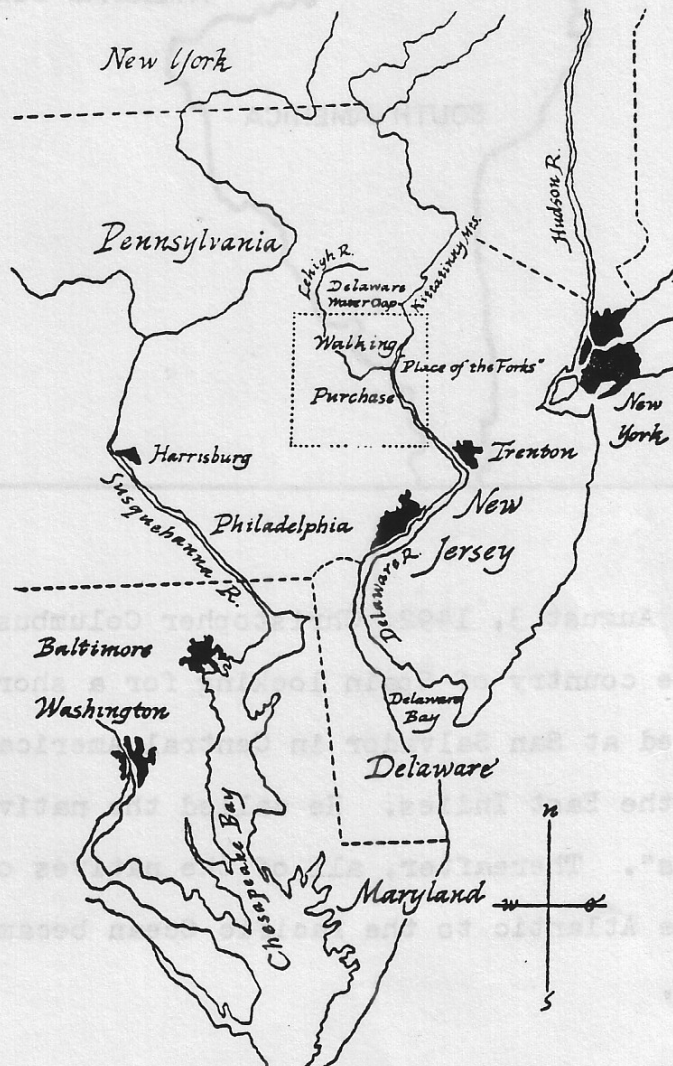


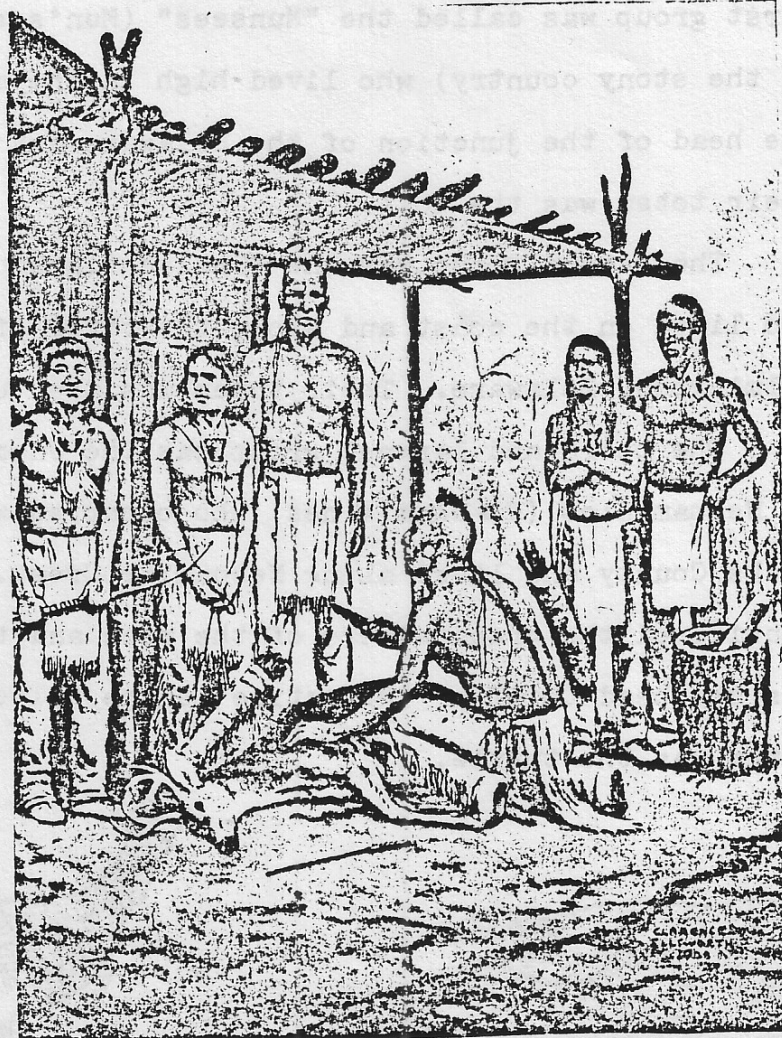
On August 3, 1492, Christopher Columbus sailed west from the country of Spain looking for a short way to India. He landed at San Salvador in Central America and thought it was the East Indies. He called the natives there "Indians". Thereafter, all of the natives of North America from the Atlantic to the Pacific Ocean became known as Indians.

When French explorers landed in America, they saw certain tribes who decorated their faces with red paint. They called them "red skins." The skin color of the American Indian was not red. Some were copper-colored, some were brown and others were very dark.

The Lenape (Le-NAH-pay) or Lenni Lenape (which means "ordinary people") lived in Delaware, New Jersey, southeastern Pennsylvania and southeastern New York.

Anthropologists believe that they originally came to America from Asia by way of the Bering Straits.



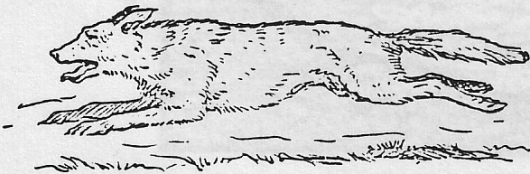


When the Indians came to Pennsylvania, the land was covered with thick forests. They lived in large groups called "tribes." One tribe was called the Delaware (or Lenape) Indians. These Indians lived on the same land where we now live and have our houses.

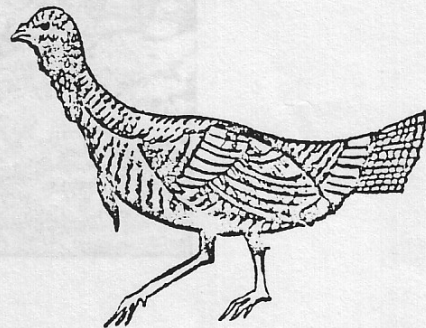
There were three clans of the Lenape tribe. The first group was called the "Munsees" (Mun'ses) (people of the stony country) who lived high in the mountains at the head of the junction of the Delaware and Lehigh Rivers. Their totem was the wolf.

The second group was the "Unalachtigos" (U nə latch'te goz) who lived on the coast and along the river of what is now Wilmington, Delaware. Their totem was the turkey.

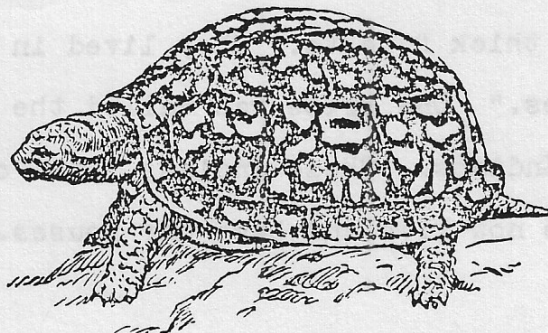
The third and largest group was the Unamis (U'na mes) or Neshaminies (Nə sham'ə nes) who occupied what is now Bucks County and lived along Neshaminy Creek. They were considered the grandfathers of the race and their chief was the head Chief of the entire Lenape tribe. Their totem was the turtle.



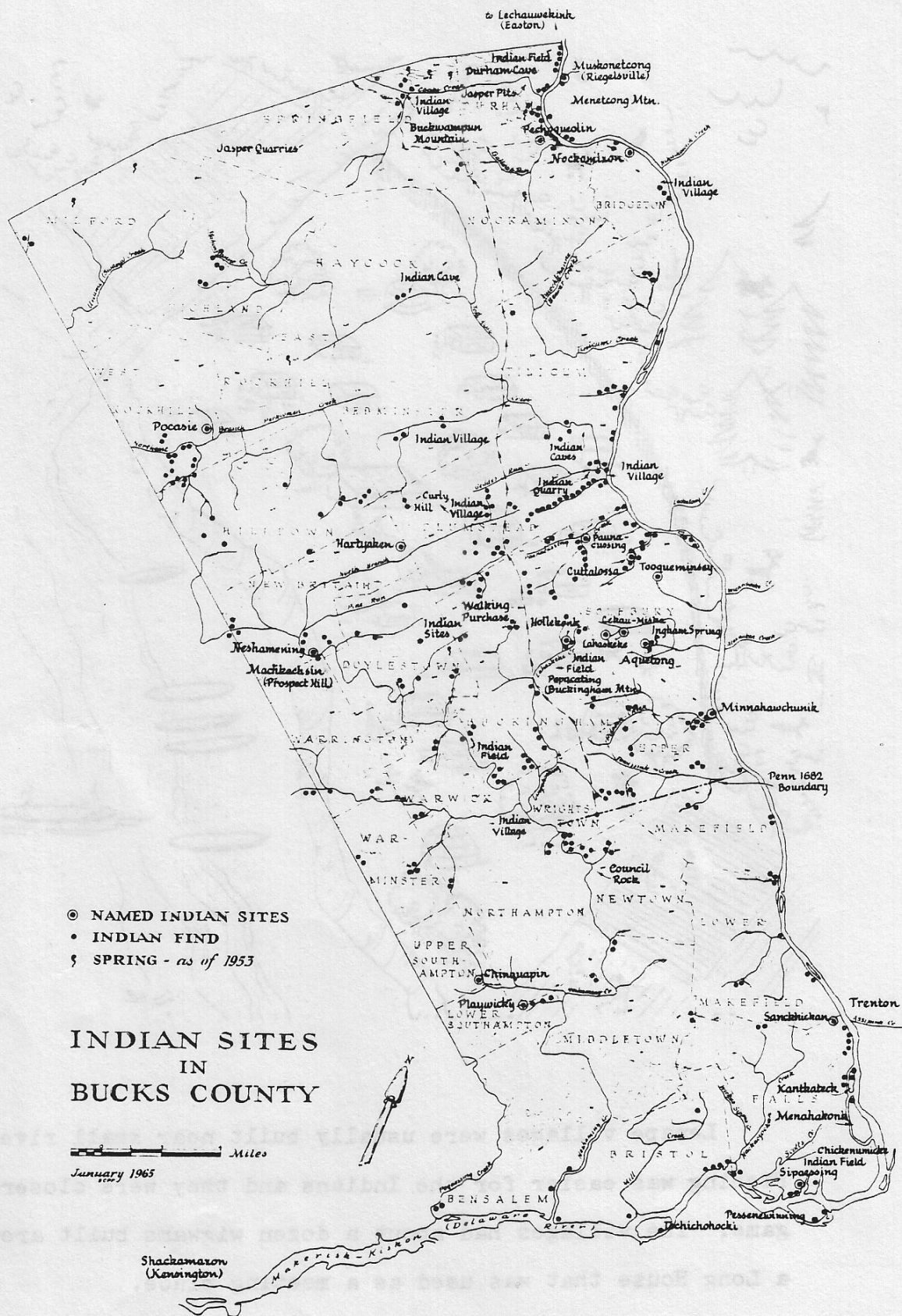
MUNSEES

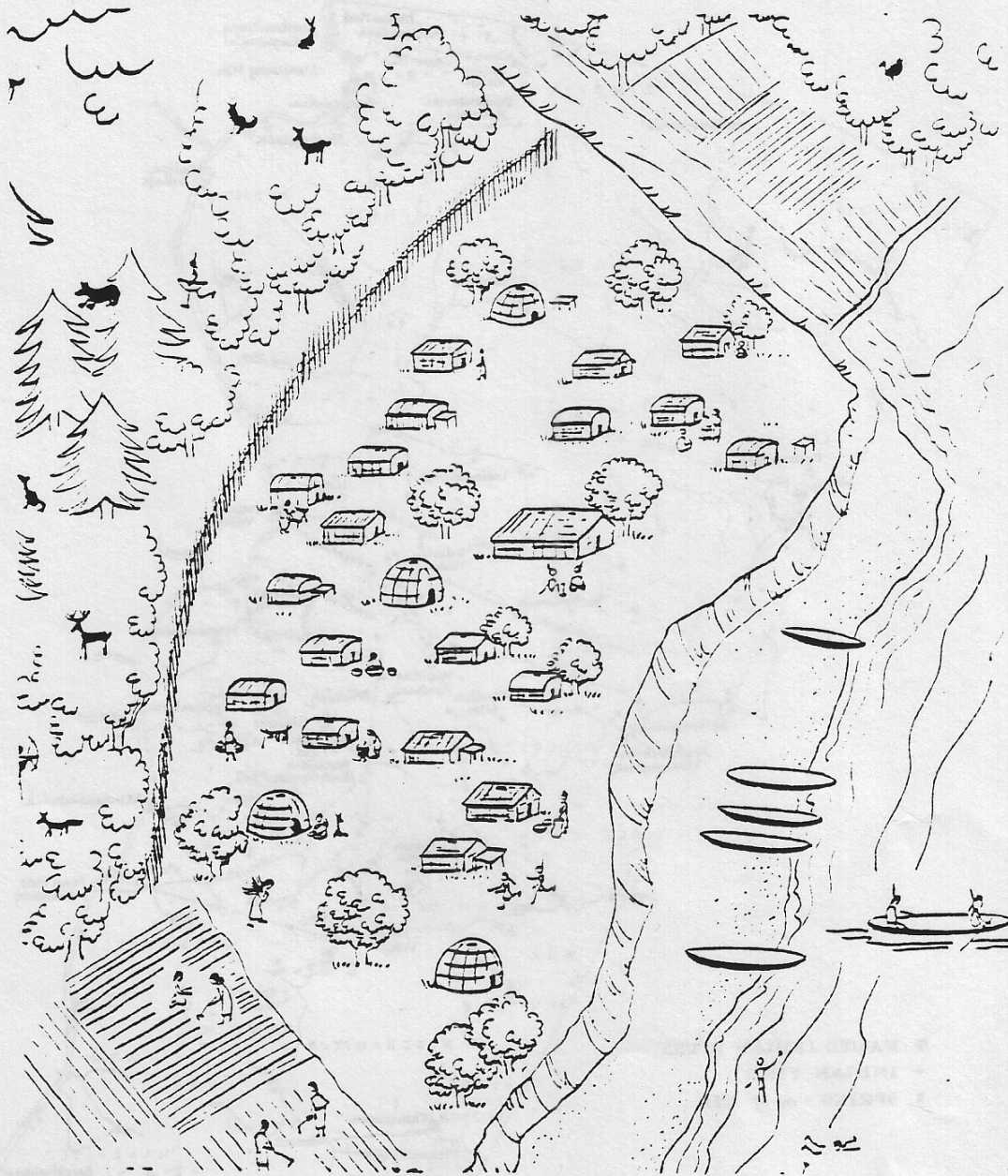


UNALACHTIGOS



NESHAMINIES





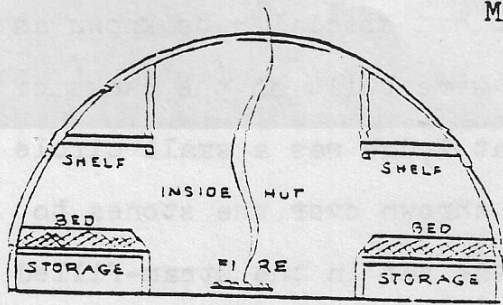
Lenape villages were usually built near small rivers. Fishing was easier for the Indians and they were closer to game. The villages had about a dozen wigwams built around a Long House that was used as a meeting place.

The Lenape Indians also had special huts known as sweat lodges. These lodges were built on the banks of streams. Inside of the sweat lodge was a small circle of hot stones. Cold water was thrown over the stones to make dense steam. The Indians sat in the steam-filled room. When they left the room, they were either plunged into the stream or rolled into the snow. This closed the pores (tiny holes in the skin).

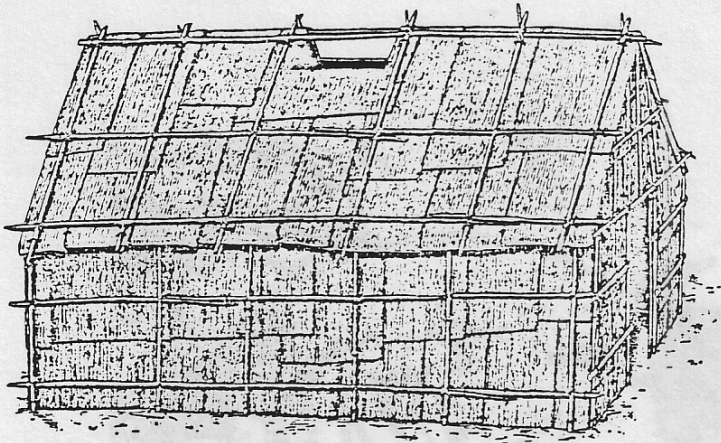
If a sick person were being treated, they would put crushed herbs in the steam and herb tea was given to him to drink. There were separate steam lodges for men and women.



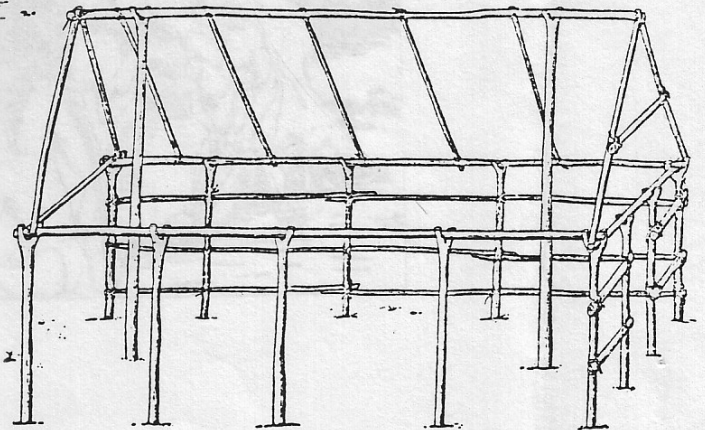
MAT HOUSE



Each Lenape Indian family lived in a house called a wigwam. The wigwam had a framework of young trees covered with bark or mats made of dry grass or corn husks. A fire was built in the center of the wigwam in a circle of rocks. The smoke went out of a hole in the roof.



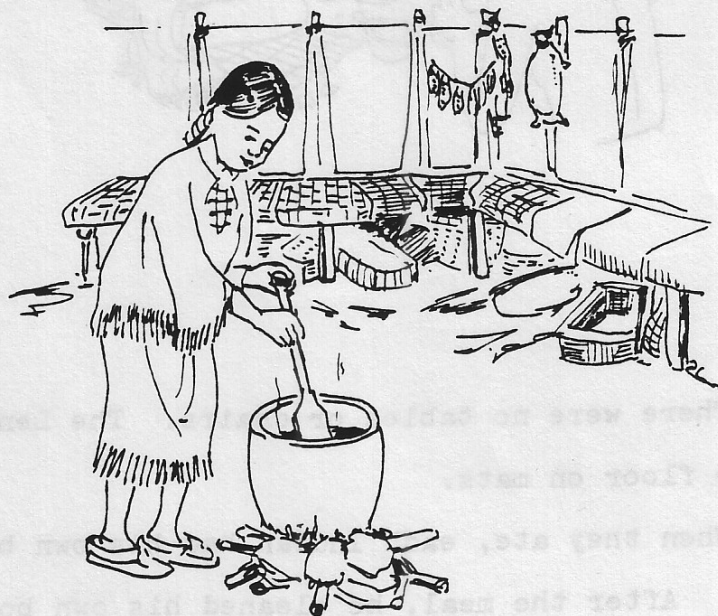
BARK HOUSE

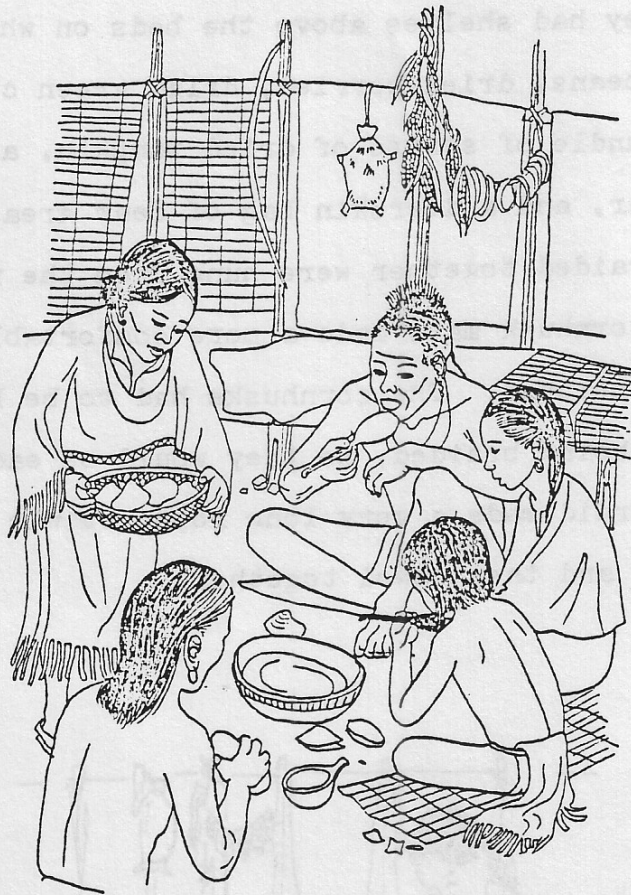


Beds were built on frames and covered with mats made of woven rushes (plants with long, hollow stems) or braided cornhusks.

The Lenape Indians put their belongings under their beds. They had shelves above the beds on which they put sacks of beans, dried berries, dried green corn, dried meat, a bundle of strips of dried pumpkin, a bark box of maple sugar, and a deerskin bag of bear grease. Strings of corn braided together were hung from the roof poles.

The cornhusk mats made a more comfortable bed because they were thicker. The cornhusks had to be kept wet while they were being braided, so they would be easier to manage. When the braid made a very long rope, it was coiled around and around and then sewed together.

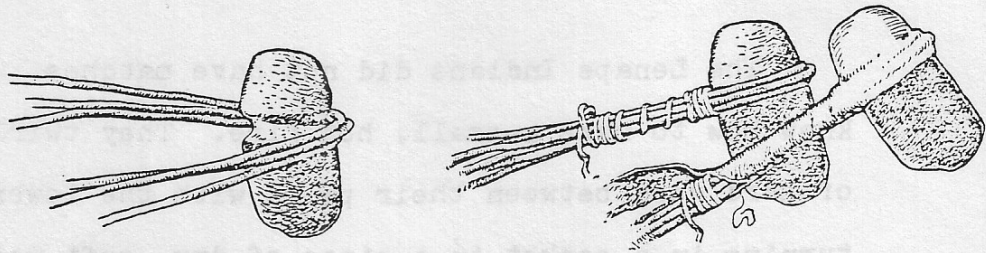




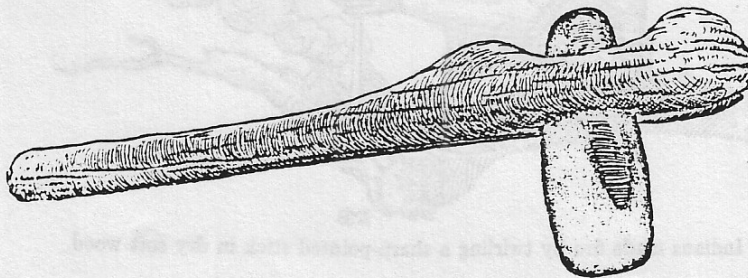
There were no tables or chairs. The Lenapes sat on the floor on mats.

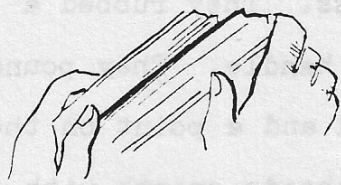
When they ate, each Indian had his own bowl and spoon. After the meal, he cleaned his own bowl and put it away.

The Lenape made many tools to use in building their homes and canoes. They made axes by carefully choosing stones of the right size and hardness. They rubbed a groove around the stone to hold the handle. They pounded it to make a cutting edge on one end and a point on the other end. Then they ground the axeheads smooth with pieces of sandstone and polished them with a piece of deerskin.

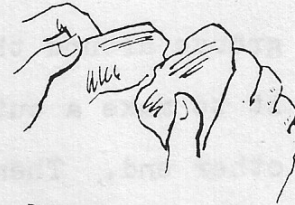


The handles were made by chopping down small trees and cutting the trunks into clubs. The bark was peeled off and a hole was bored through the thick end with flint drills and hot coals to make a socket for the pointed end of the axehead. They scraped the handle until it was very smooth and fastened the axehead tightly in the socket with small wooden wedges.





RUBBING STICKS



RUBBING FLINT STONES

The Lenape Indians did not have matches. But they knew how to make a small, hot fire. They twirled a rod of hard wood between their palms with the lower tip turning in a socket in a piece of dry, soft wood. After a while the wood dust formed in the socket would begin to smoke and then catch fire.

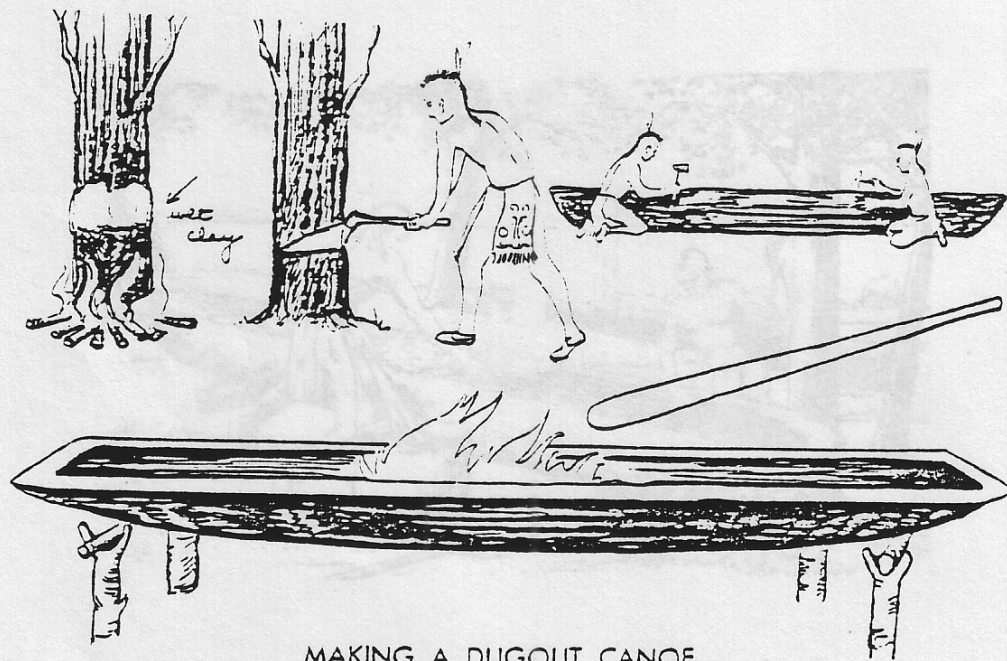
They could use this fire inside a wigwam without danger, or outside without setting the woods on fire.



MB

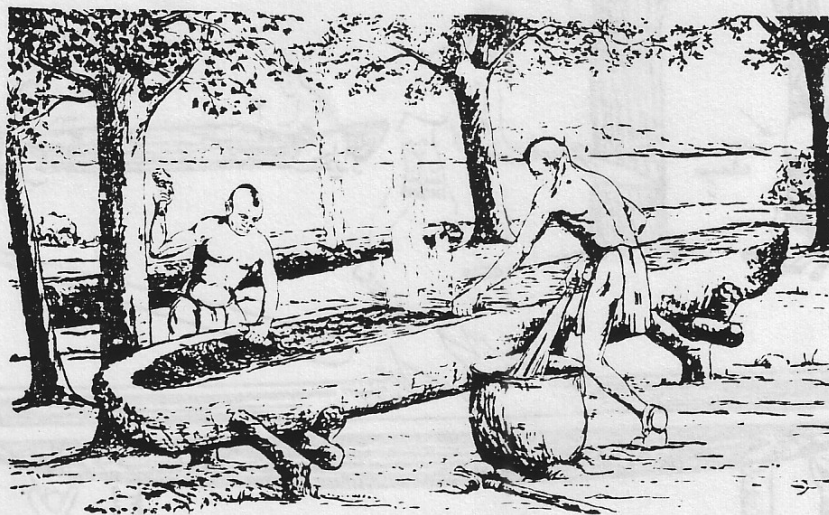
The Indians made fire by twirling a sharp-pointed stick in dry soft wood.

The Lenape men made canoes from trees in the forest which they chopped down by setting a fire around the base of the tree. Wet clay was applied a foot above the base. When the fire reached the wet clay, it would go out. The charred base could then be easily chopped through and the tree would fall.



MAKING A DUGOUT CANOE

They also used great cedar logs that were swept down the rivers. They would put gum and resin on one side of the log and set fire to it. When a hollow was burnt into the log, they would cut out the charcoal with their axes and shells, and shape the log into a canoe. These canoes were called "dugouts".

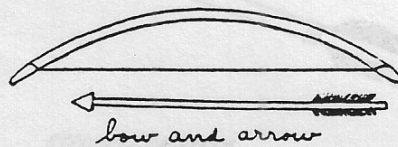


The Lenape men and boys made their own bows and arrows. Hickory wood and ash wood were especially good for bows because they were easily bent.

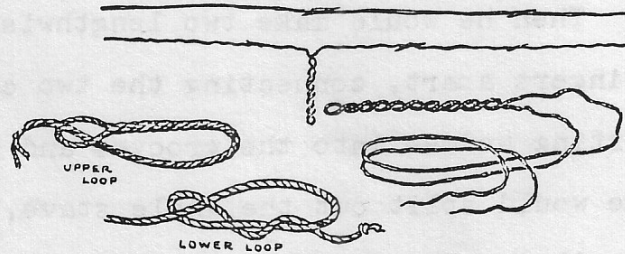
Trees were not cut down to make bows. Instead, the Lenape Indian would saw into the tree about a foot from the bottom. He would make a groove about an inch deep. Five feet above the first groove, he would cut another groove. Then he would make two lengthwise grooves about three fingers apart, connecting the two crosswise grooves. By inserting wedges into the grooves and hammering on them, he would split out the whole stave, leaving the tree standing. The Indian would then thank the tree and give it tobacco.

The stave from the tree must be seasoned for months before the bow could be made. After the stave was seasoned, the Lenape Indian used a flint scraper to shave the wood along the edge of the stave and shape it into a bow, flat on the back, where the bark had been, and rounded on the belly, tapering to the ends.

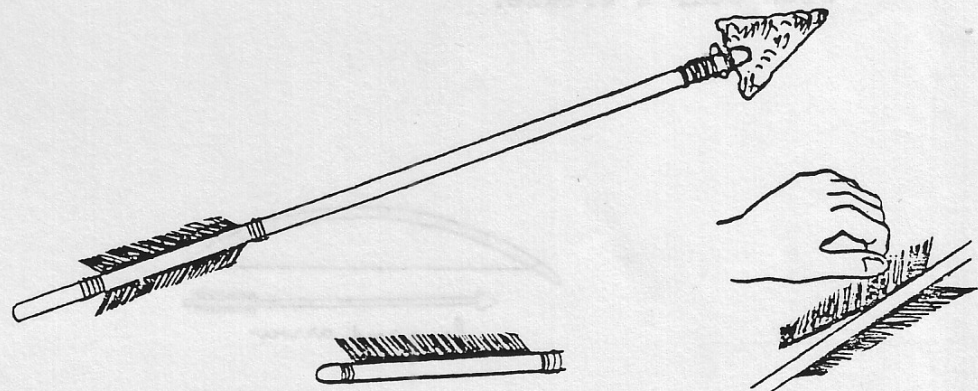
The bow was then smoothed down with sandstone and the ends notched for the bow strings. It was then well greased with bear's grease.



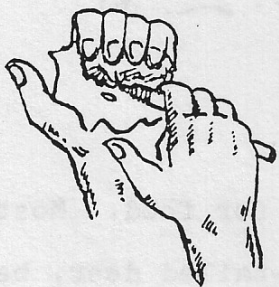
The string for the bow was made from sinew cord. A two-strand cord was twisted tightly into a ten yard length, then doubled back and forth until it was an eight-strand bowstring. This made it very strong. So it wouldn't untwist, they wet it and twisted it even tighter. Then they stretched it between two poles to dry.



The arrows were made from white ash sprouts which were cut, bundled and hung from the roof rafters to season. After they were seasoned they were scraped down to the right size. They were cut to 30 inches and grooved. Three half-feathers, evenly spaced, were placed on each arrow. These were tied on with wet sinew. Glue made from boiled deer hoofs or sturgeon backbone was rubbed over the damp sinew to make it hold.



The arrowheads were made from flint. A block of flint was dug from the earth. Using a round stone for a hammer, the Lenape Indians would knock large pieces off the flint block. Selecting the smoothest pieces, they would use a little rod of deer antler to press against the edge of flint and shave off little scales until a little arrowhead was formed. The arrowheads were bound into the slots of the shafts with sinew threads and glue.



FLINT POINT

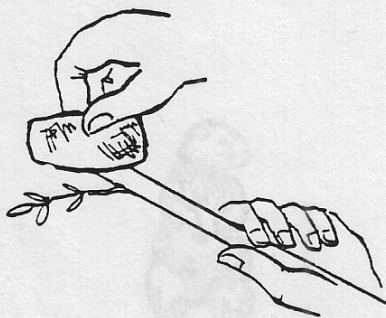
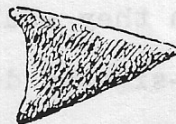
FLINT POINT
FOR HUNTING



DEER-HORN
HUNTING
POINT



POINT USED
FOR WAR





The Lenape men hunted and fished for food. Most of the time they hunted for the white-tailed deer, bear, rabbits, beavers and turkeys.

They used bows and arrows to shoot the animals. Often they would dress in an animal skin. Then the near-sighted deer wouldn't be able to recognize them. This made it easier for the Indians to get closer to the deer to kill them.



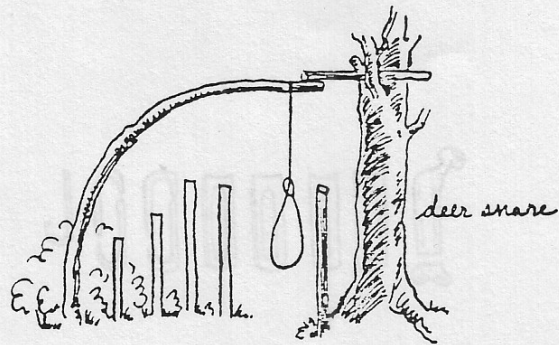
rabbit



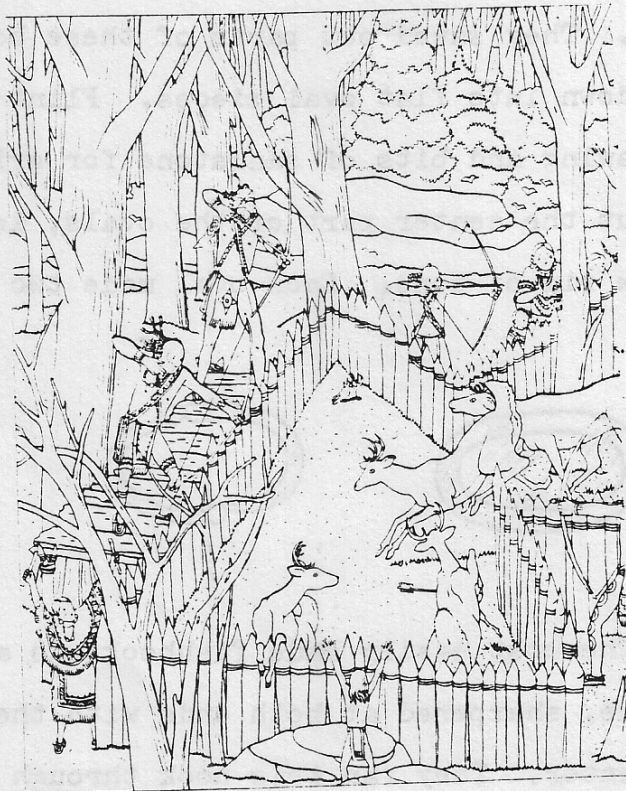
woodchuck



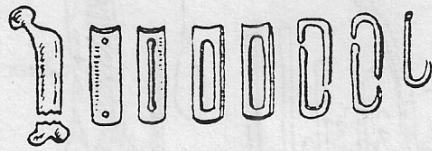
squirrel



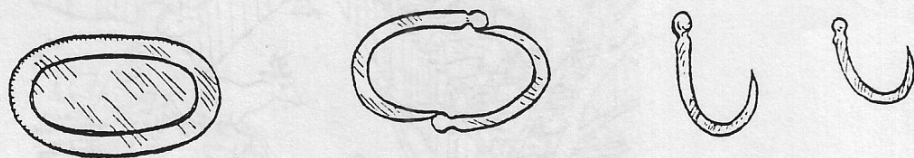
They made spring traps in which a deer would step and be lifted high into the air on the end of a sapling.



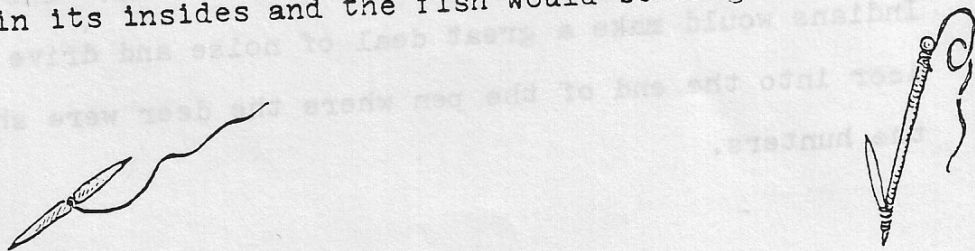
Sometimes, deer fences were constructed. The Lenape Indians would make a great deal of noise and drive the deer into the end of the pen where the deer were shot by the hunters.



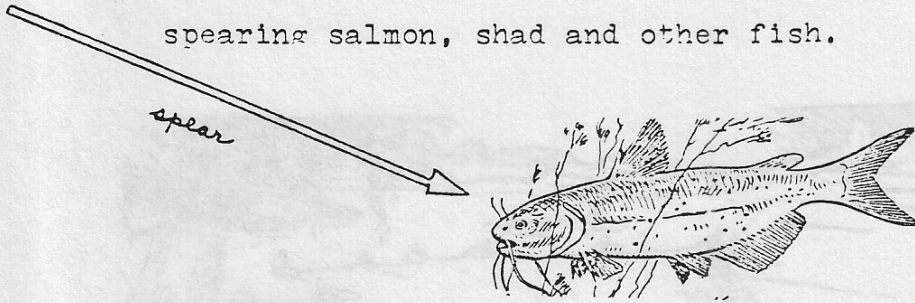
Fish and shellfish, especially clams and oysters, were important foods for the Lenape Indians. The Lenape men and boys made fishhooks out of pieces of deer thigh bones. They sawed out parts of these bones and ground them down into flat oval pieces. Flint blades were used for sawing and bits of sandstone for grinding. Then, they cut out the center part of the ovals, leaving only a narrow rim of bone. Each oval made two hooks.



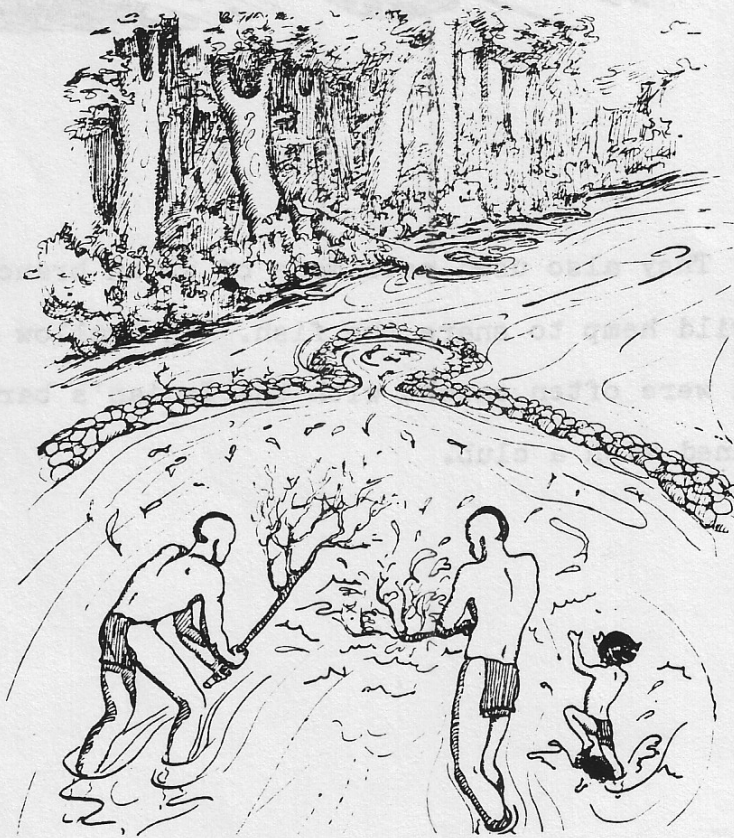
The most easily made fishhook was a little splinter of bone, sharpened at both ends with the line fastened to the center. They ran this hook through the middle of the bait. If a fish swallowed it, the bone would turn crosswise in its insides and the fish would be caught.



The Lenape men also used sharpened bones and large flint arrow points which were attached to long poles to make spears. They used these spears with great skill, spearing salmon, shad and other fish.

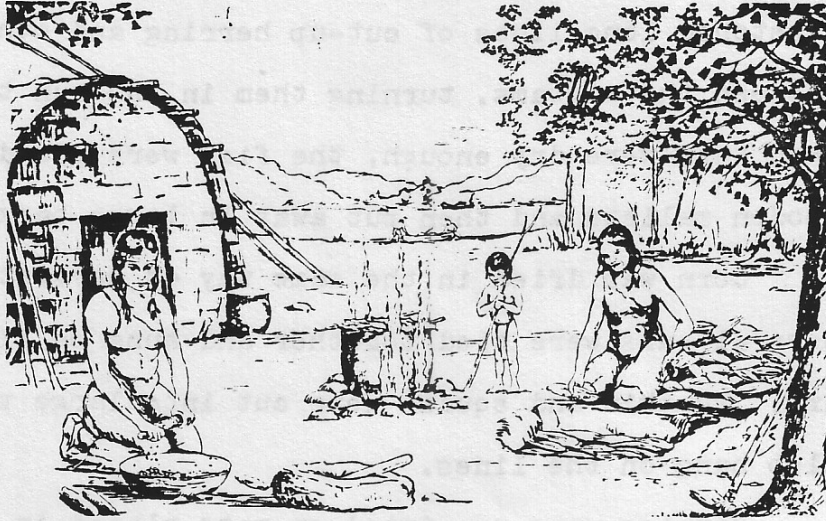


In small streams they would lay stones from each bank in a "V" shape. One Indian would hold a basket at the point of the "V". Another Indian would chase the fish downstream and into the "V" where they would be scooped into the basket.





They also used nets made of woven branches, saplings or wild hemp to snare the fish. In shallow water, the fish were often caught with the Indian's bare hands or stunned with a club.



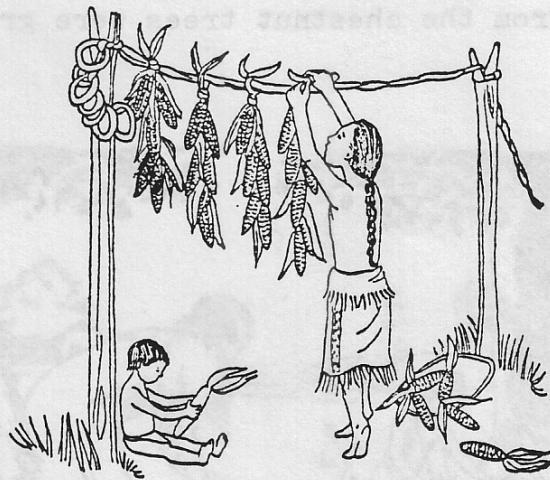
Houses were kept clean by the Lenape women. They cooked the meat and fish that the Indian hunters brought home to them. They gathered berries and nuts from the woods and dug up roots. Acorns from the oak trees and chestnuts from the chestnut trees were ground into flour.



During the fishing season the Lenape women stretched long lines of cut-up herring and other fish between the wigwams, turning them in the sun to dry. When they were dry enough, the fish were pounded with wooden mallets and then put away in large baskets.

Corn was dried in the same way at harvest time. Several ears were tied together and hung on lines to dry. Pumpkin and squash were cut into large pieces and also hung on the lines.

Berries were sun-dried on mats placed in the sun. When they were very dry and hard, they were placed in baskets and stored in the wigwams for winter use.



The Lenape Indian women planted the gardens. They hoed the ground and dug little mounds of dirt. Into each mound they would put a small fish. Later, they put corn seed into the mounds. The decaying fish made good fertilizer. Between the corn mounds the women planted squash and rows of beans.



When the young plants came up, the women weeded and hoed. As the plants grew larger, children were sent to the fields to scare away birds and rabbits.





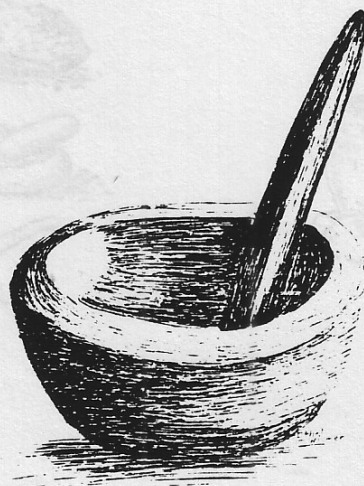
Sugar was made by the Lenape women from the sap of the maple trees. In February or early March they would drill small holes in the maple trees. They would put a hollow stick into the hole. Sweetened water called sap would run from the tree into a wooden bucket.

The women would boil the sap over fires. The sap would get thick and brown. When it was cooled, it would be maple sugar.



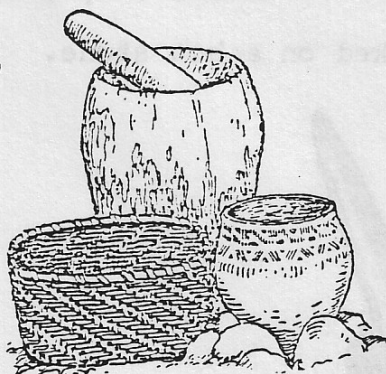
The Lenape women pounded the corn kernels into flour. The flour was mixed with water and shaped into cakes. The corn cakes were baked on a hot stone.

WOODEN BOWL
AND POUNDER

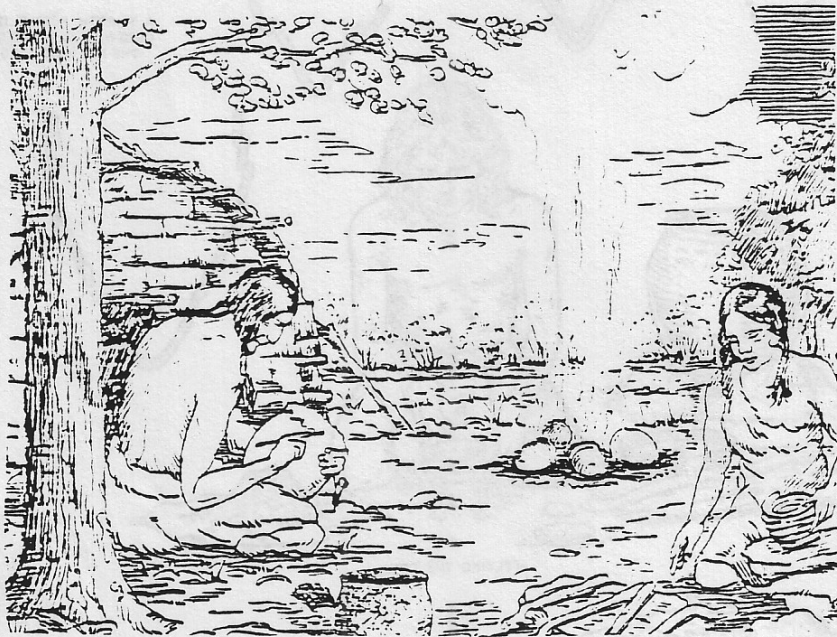




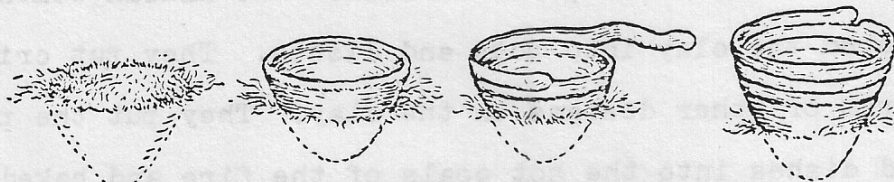
They wet the outside of the corn, called husks, to make them pliable. They would make baskets, mats, dolls and toys from the husks. They made pipes and brushes from the corncobs.



Dishes and spoons were made of clay and wood by the Lenape . The clay was dug from the ground. It was mixed with sand or powdered rock. The Indian women shaped the clay into pots and dishes. They put crisscross marks or other designs on the clay. They put the pots and dishes into the hot coals of the fire and baked them until they were hard and waterproof.



A corn-cob on wet clay made the marks you see on this jar for holding seeds or grain.

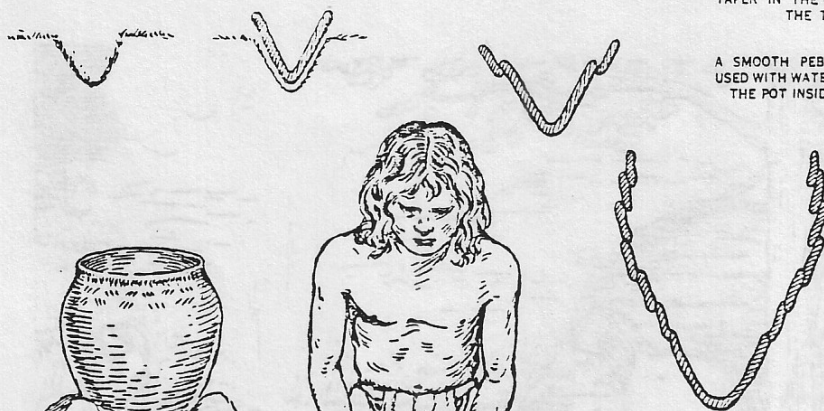


A SMALL HOLE IS FIRST MADE IN THE GROUND AND LINED WITH GRASS.

THE POT IS STARTED BY PRESSING THE THUMBS IN A LUMP OF THE CLAY AND WORKING IT TO THE SHAPE OF A CUP INSIDE THE HOLE.

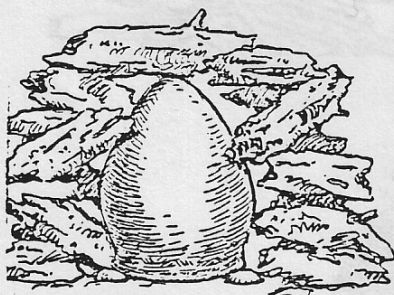
A ROPE OF CLAY IS MADE BY ROLLING A LUMP OF CLAY IN THE TWO HANDS AND THIS IS APPLIED TO THE OUTSIDE OF THE CUP IN THE FORM OF A RIBBON.

THE CLAY IS APPLIED IN SUCCESSIVE COILS IN THIS MANNER UNTIL SUFFICIENT HEIGHT HAS BEEN ATTAINED. AFTER WHICH THE COILS ARE APPLIED TO THE INSIDE TO TAPER IN THE POT TOWARD THE TOP.



A SMOOTH PEBBLE IS THEN USED WITH WATER TO SMOOTH THE POT INSIDE AND OUT.

APPLYING THE COIL



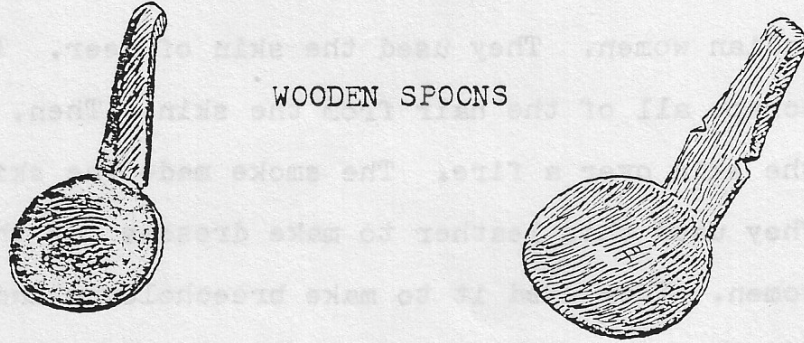
DRY, ROTTEN WOOD IS STACKED IN AND AROUND THE POT AND THEN SET AFIRE.

AFTER THE POT HAS BEEN COMPLETED, IT IS DRIED FOR A WEEK OR TEN DAYS, THEN GIVEN A PRELIMINARY HEATING THROUGH, WHICH PREPARES IT FOR THE FINAL FIRING.

FOR THE FINAL FIRING THE POT IS SET UP ON SOME PEBBLES IN AN INVERTED POSITION AND DRY, ROTTEN WOOD PLACED INSIDE AND OUTSIDE AND IGNITED. THIS BURNS WITH GREAT HEAT AND LITTLE SMOKE UNTIL IT IS ALL CONSUMED. THE ASHES ARE RAKED ASIDE AND THE POT REMOVED. IT IS NOW INSPECTED AND IS READY FOR USE.

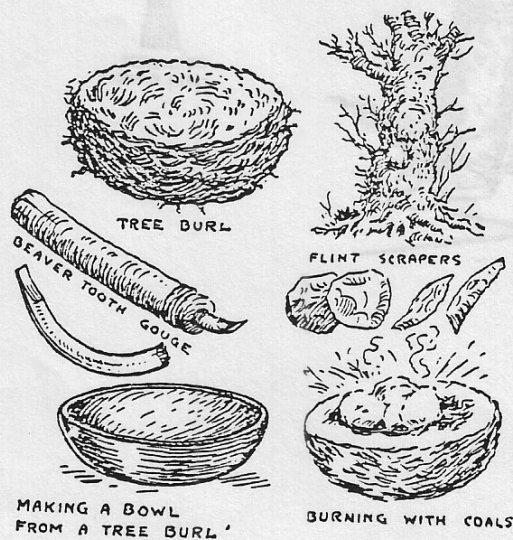
MAKING A CLAY POT

WOODEN SPOONS

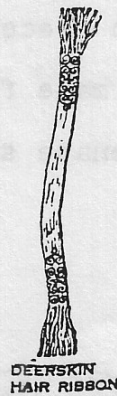


Wooden bowls were made from the burls (swellings) on logs. The Lenape Indians would cut these burls from the logs. Then, they would shape and size them by burning and scraping. They burned the inside of the burls with hot coals and used a flint scraper to scrape out the charred wood. They made the bowls smooth by rubbing them with pieces of sandstone.

Spoons were made from small burls and shaped with flint knives. Lenape spoons had round bowls and short handles.



Clothes for the family were made by the Lenape Indian women. They used the skin of deer. They had to scrape all of the hair from the skin. Then, they smoked the skin over a fire. The smoke made the skin into leather. They used this leather to make dresses for the girls and women. They used it to make breechcloths and leggings for the men and boys. Headbands without feathers were sometimes worn by the women and children.



They also used the deerskin leather to make moccasins for their feet. A moccasin was made from one piece of soft deerskin. The feet were measured with a deerskin string. Then the pattern was drawn on the deerskin with a piece of charcoal and cut out with a flintstone knife. A bone awl was used to bore holes along the edge of the skin at the toe end. Sinew thread was drawn through the holes in a zigzag pattern and pulled together. They decorated the moccasins with porcupine quills.



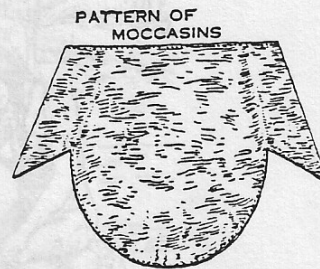
A squaw's knife.



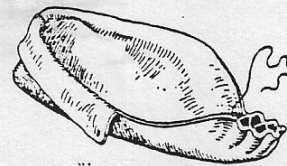
AWL TO MAKE HOLES



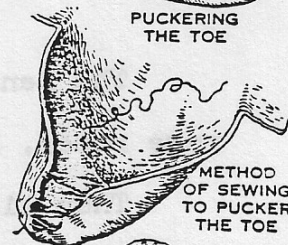
NEEDLE AND THREAD



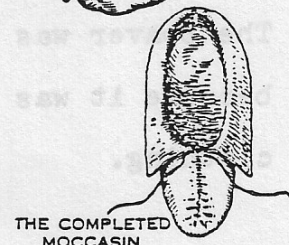
PATTERN OF MOCCASINS



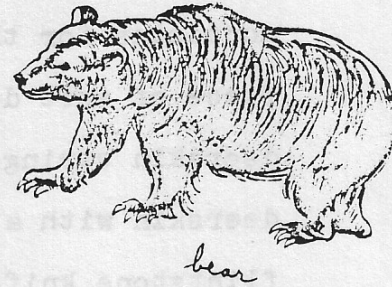
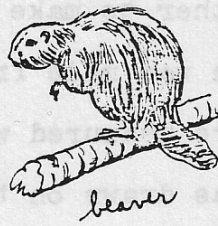
PUCKERING THE TOE



METHOD OF SEWING TO PUCKER THE TOE



THE COMPLETED MOCCASIN



The Lenape women used the fur of the animals to make robes, hats, scarves and dresses for the cold weather.

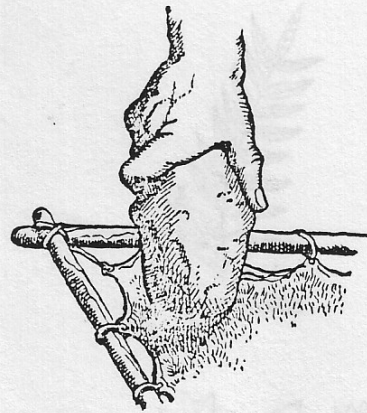
They liked to use the fur of the beaver and the bear. The beaver was considered the most valuable of all animals because it was easily caught and supplied both food and clothing.

The furs and skins had to be cleaned and made ready to wear. The Lenape women sewed the furs into clothes with needles made from bone. They used deer tendons for thread. They dried the tendons, then pounded them to make them soft.

The tendon threads were called "sinew." The Indian women would then wet the sinew and draw it through holes punched into the deerskin by a sharp tool called an "awl." When the thread dried, it pulled the deerskin tight.



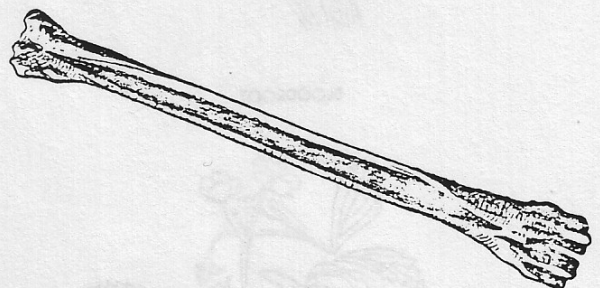
CLEANING
SKINS



STONE SCRAPER



CLEANING
FURS



WOODEN FUR CLEANER

The Lenape Indians used the juices of berries and plants to put colored decorations on their clothing. They would crush the plants and berries and boil them in water. The water would take the color of the plant and become a dye.

Paint was made from red and yellow clay. White paint came from clay and powdered limestone. Oil from seeds or bear grease was mixed with the powdered clay to make the paint.

The Lenape colors were red, black and white.

RED from



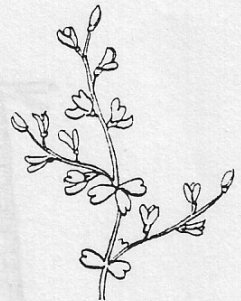
SUMAC

YELLOW from



ORANGEROOT

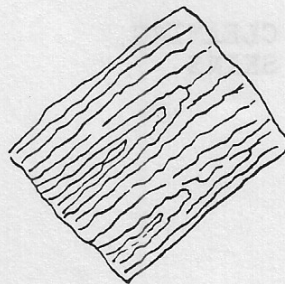
BLUE from



WILD INDIGO



BLOODROOT



HEMLOCK BARK

BLACK from



CHARCOAL

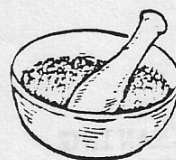
OIL from



SUNFLOWER SEEDS

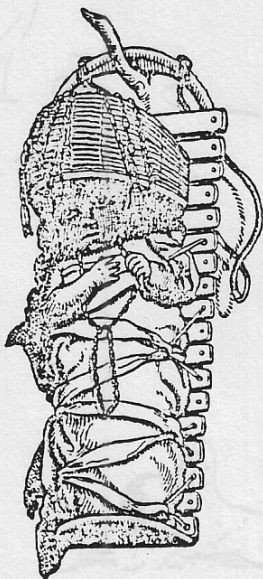


STRAWBERRIES



An Indian baby was kept in a baby frame. This was a little board between two and three feet long and about ten inches wide. Near one end was fastened a thin, flat wooden piece bent in the form of an arch. There were loops of deerskin thong running down both edges of the main board. The baby was wrapped in a blanket and tied to the frame. The wide wooden hoop over the baby's head would keep him from hurting himself if he fell.

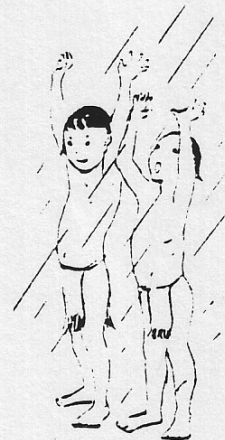
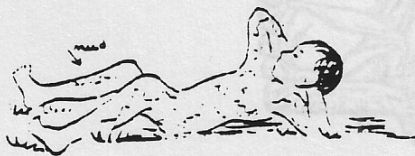
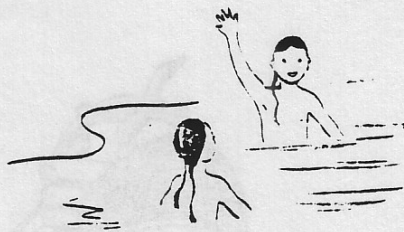
Playthings were hung from the hoop. The Lenape believed a child would grow strong and straight tied to the board. The baby could not wave his arms or kick. The Indians believed the child would learn patience in this way.



As soon as an Indian baby was born, it was given a bath. A baby boy had to have a bath every day because the Indians believed this would help him grow to be a good and strong man.

The Lenapes took many baths in the rivers and streams.

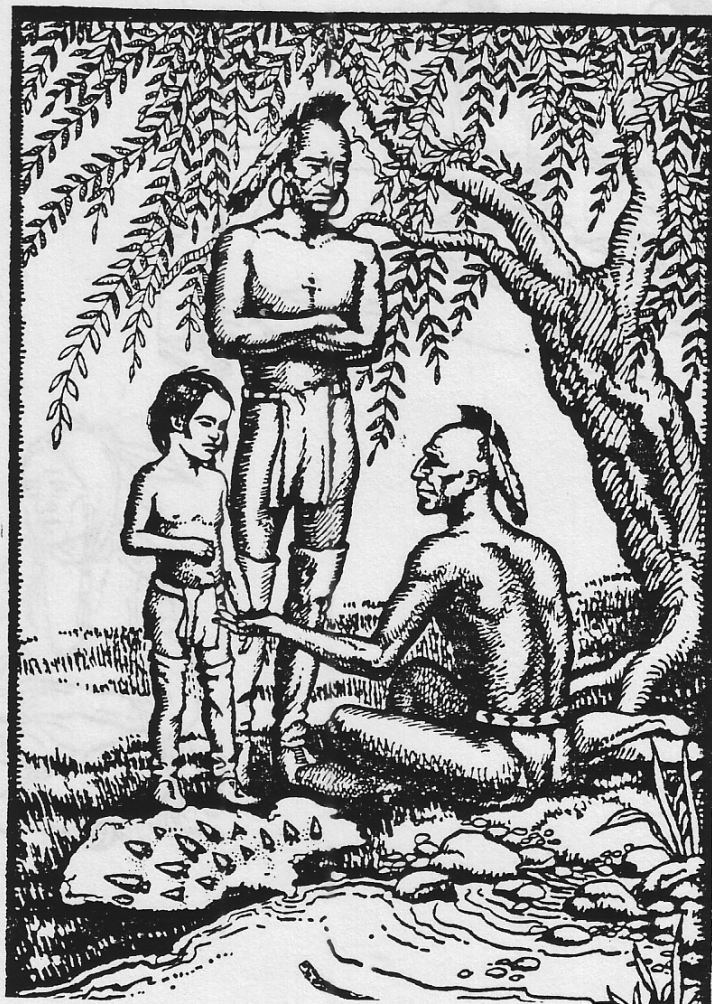
The Lenape boys would often take mud baths by covering themselves with mud from the river banks. Then, they would lie in the sun until the mud dried. Afterwards, they would jump into the cool river to rinse off. When they were dry again, they would rub themselves with oil.



Lenape children did not go to a schoolhouse to learn their lessons. They were taught by their parents and grandparents.

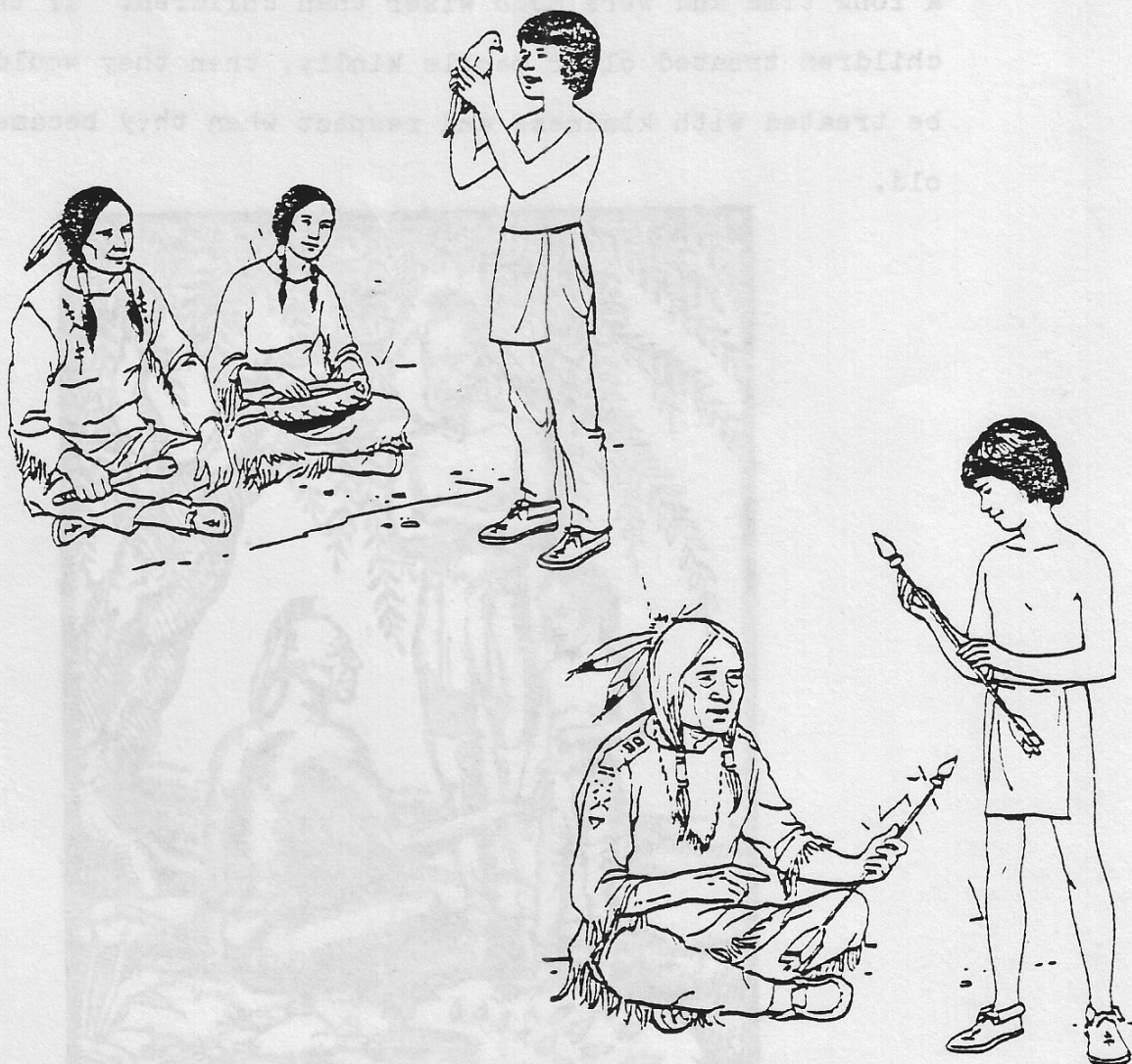
When a child was very small, the first lesson he learned was that he was given life by the Great Spirit. He must always show his thanks to the Great Spirit by living a good and purposeful life.

The Lenape children were taught to respect and be kind to all older people. Older people had lived a long time and were much wiser than children. If the children treated older people kindly, then they would be treated with kindness and respect when they became old.



Lenape children were taught that they must listen to their elders and to the voices of nature to get the things they wanted and needed. If they didn't listen or learn, only bad things would happen to them.

They were taught that they were stronger, but not better than the animals and birds in the forest or the fish in the rivers. The Lenape believed that animals, too, had spirits and were created by the Great Spirit.



Lenape boys and girls were taught to be polite to their playmates. They always listened when another child spoke. They waited until he was finished talking before they spoke. This was sometimes very hard to do, but Indian children learned how to be patient from the time they were put in their baby frames.

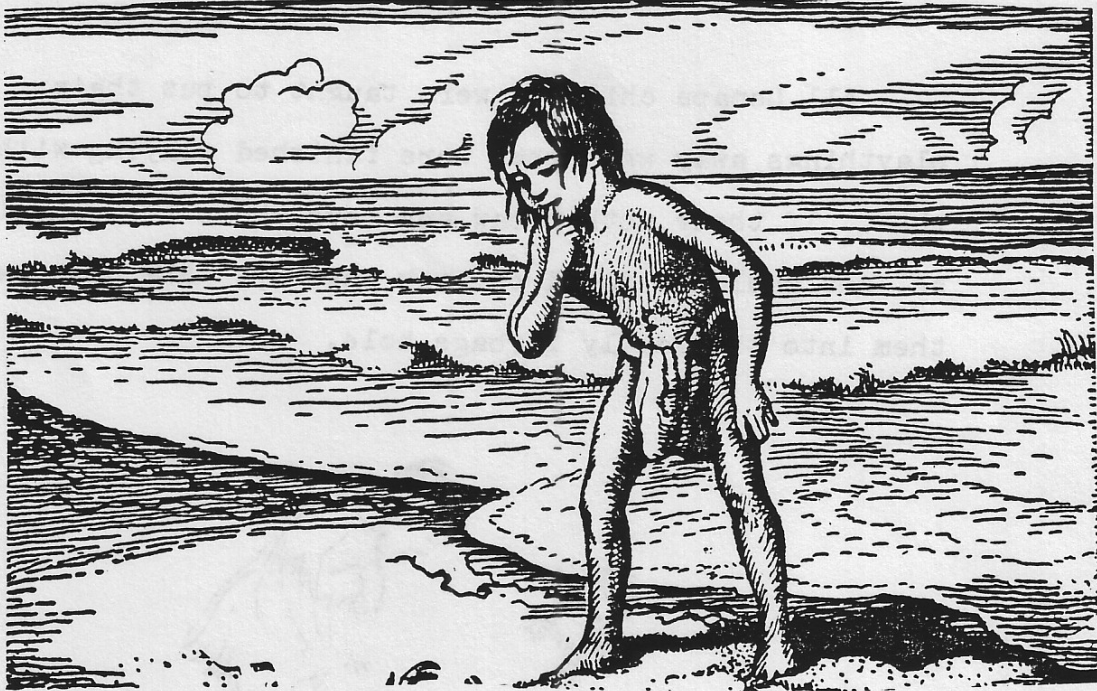


All Lenape children were taught to put their playthings away when they were finished playing with them. If their mother saw any toys where they shouldn't be, she wouldn't scold or pick them up. She just swept them into the family garbage hole.



Lenape children were taught to be generous and to share with others who did not have as much. They always had to ask politely for what they wanted. If they cried for something, they were not given it. Lenape mothers and fathers loved their children too much to spoil them.

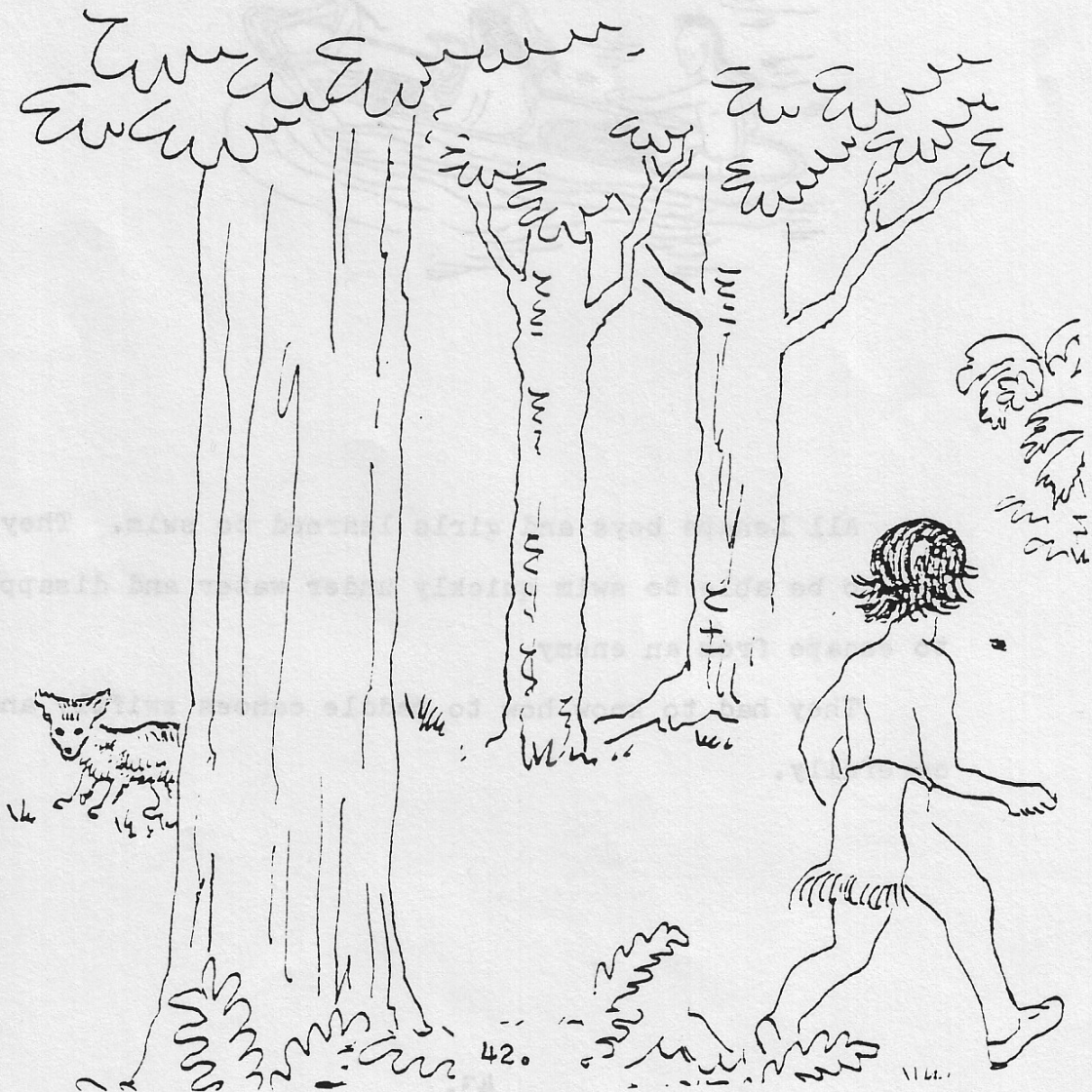
If a Lenape child misbehaved and had to be punished, he was not struck or spanked. Instead, he was splashed with water or ducked into the cold water of the river or creek.

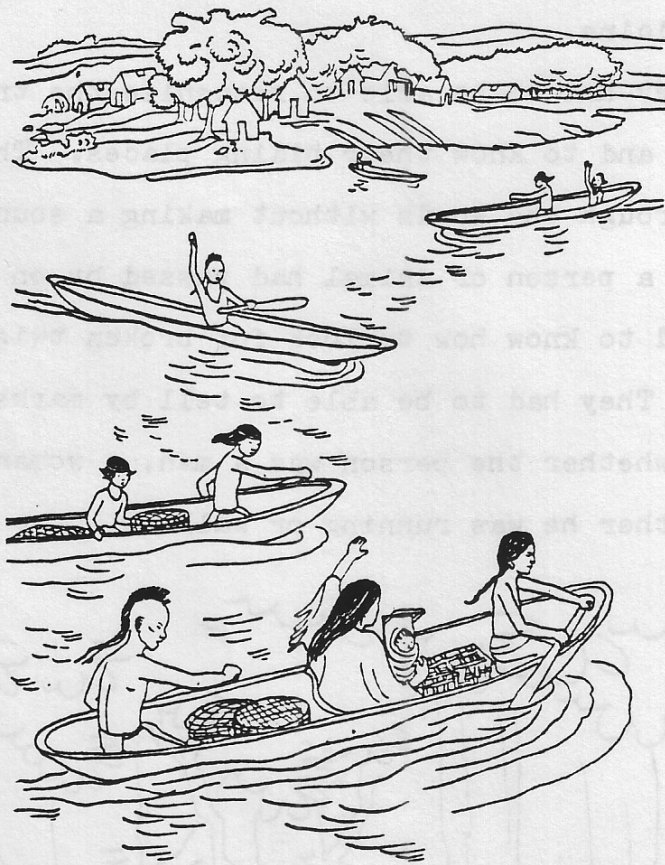


All Lenape boys and girls had to learn about the forests and the rivers. They had to know which wild foods they could eat safely and which plants were good for medicine.

They had to be able to recognize the tracks of animals and to know their hiding places. They had to walk through the woods without making a sound.

If a person or animal had passed by on a trail, they had to know how to look for broken twigs or pressed grass. They had to be able to tell by marks on the ground whether the person was a man, a woman or a child and whether he was running or walking.



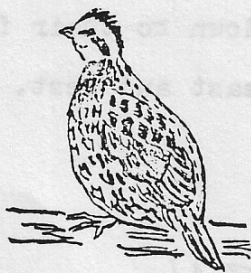


All Lenape boys and girls learned to swim. They had to be able to swim quickly under water and disappear to escape from an enemy.

They had to know how to paddle canoes swiftly and carefully.

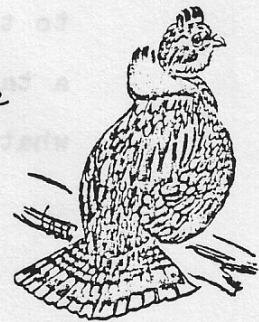


Lenape boys were taught how to make fire safely and quickly and how to send smoke signals. They learned how to imitate the calls of the birds and animals. They would hide in the grass or bushes and call up a quail or grouse until it got within range of their bows and they were able to shoot it.

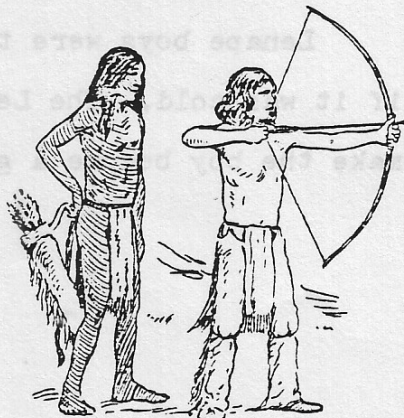


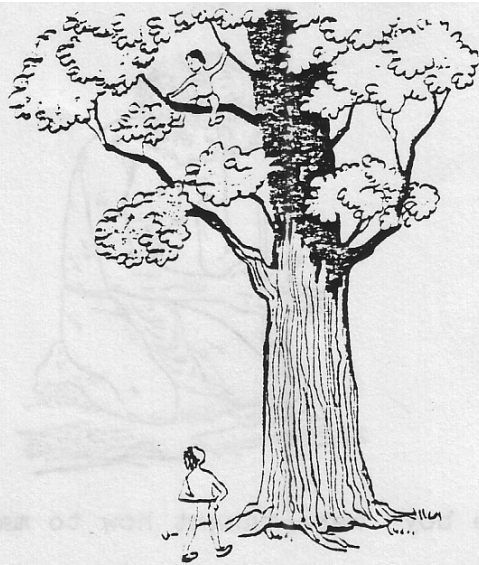
bob white

ruffed grouse



Setting snares for small animals, stalking game and trapping eels were all lessons Lenape boys had to know. They had to learn how to make bows and arrows and shoot straight. They practiced day after day, standing up, kneeling, or lying down. They shot at marks that were over their heads, under their feet, swinging or floating in the river.



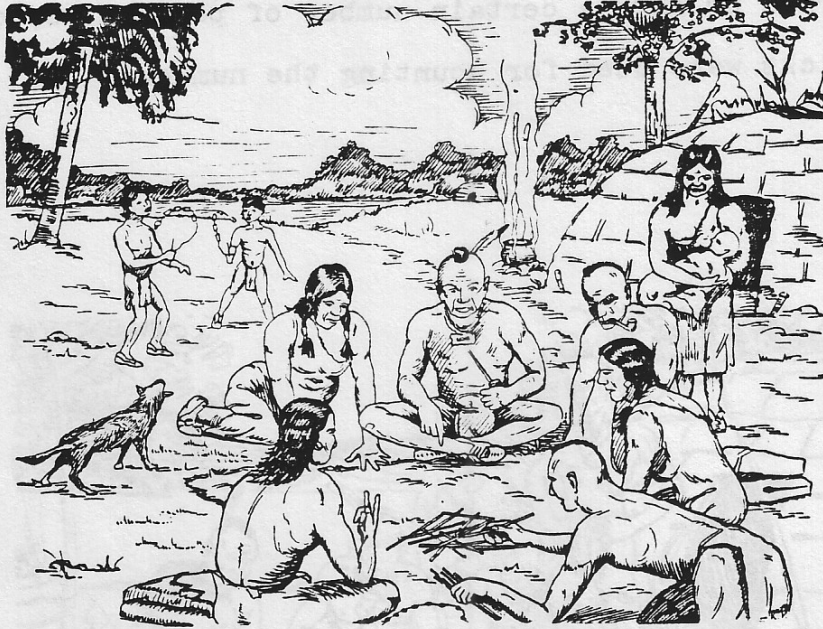


Lenape boys wrestled with each other and ran races to become strong. They had to train their eyes to be as quick and sharp as a hawk's. They had to go along a trail and look straight ahead, yet see any movement to the right or left of them. They were taught to climb a tall tree once each day and call down to their father what they saw to the north, south, east and west.



Lenape boys were taught to go into the water even if it was cold. The Lenape thought the water would make the boy become a good man as well as a strong one.

The Lenape boys liked to play war and other games. They played Jack Straws the same way we play it, today.



JACK STRAW GAME

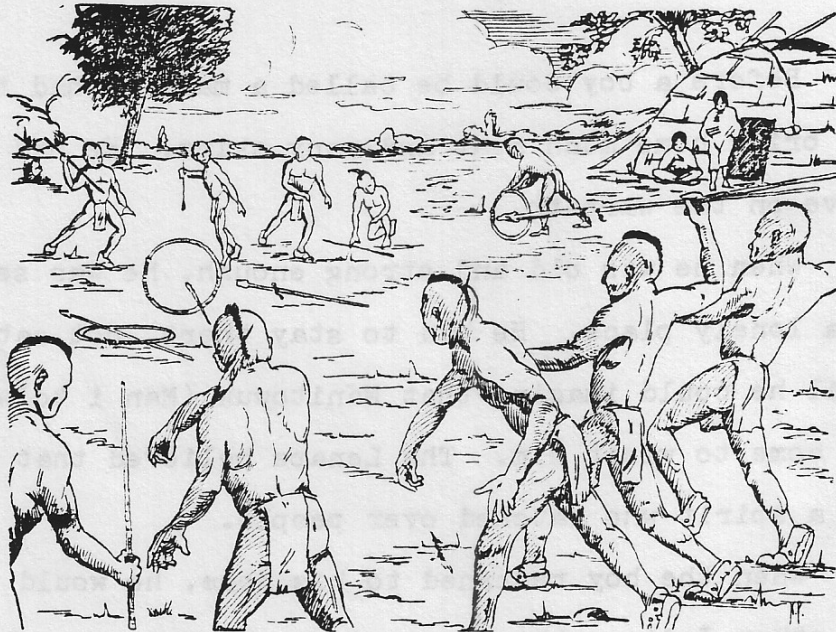
The Cup and Pin was another favorite game. Cups made from hollow deer foot bone were put on a string with a bone pin tied to one end. They had to catch as many bones as possible on the pin. A point was received for each bone caught.

They played the Bowl and Block game where fruit stones and pieces of wood painted different colors were placed in a bowl and thrown up in the air. Each color turned up gave a certain number of points. Special sticks were used for counting the numbers.

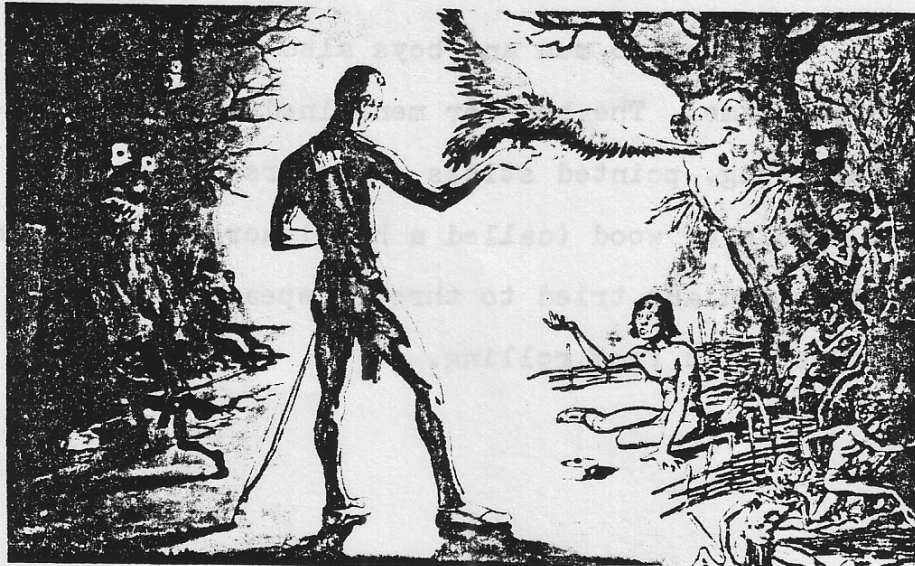


BOWL AND BLOCK
GAME

The Lenape men and boys also played the Hoop and Spear game. The boys or men lined up on two sides and held long, pointed sticks or spears. One Indian rolled a circle of wood (called a hoop) across the field. The other Indians tried to throw a spear through the hoop and stop it from rolling.



HOOP AND SPEAR
GAME



Before a boy could be called a man, he had to hunt and bring home much meat and many skins. He had to be brave on the warpath.

When he was old and strong enough, he was sent out to a lonely place. He had to stay there, not eating, until he could imagine that Manitowuk (Man i to'wek) had come to visit him. The Lenape believed that Manitowuk was a spirit who watched over people.

When the boy returned to his home, he would sing to the other Indians the story of how he had gone without food in his lonely place and how Manitowuk had looked to him. Manitowuk could take the shape of an animal, a bird or even an elderly Indian.

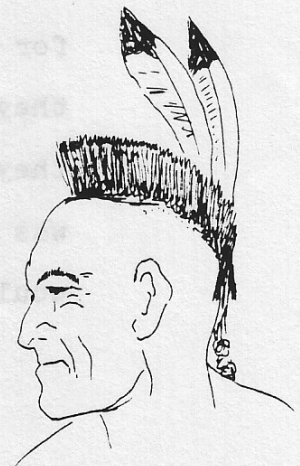
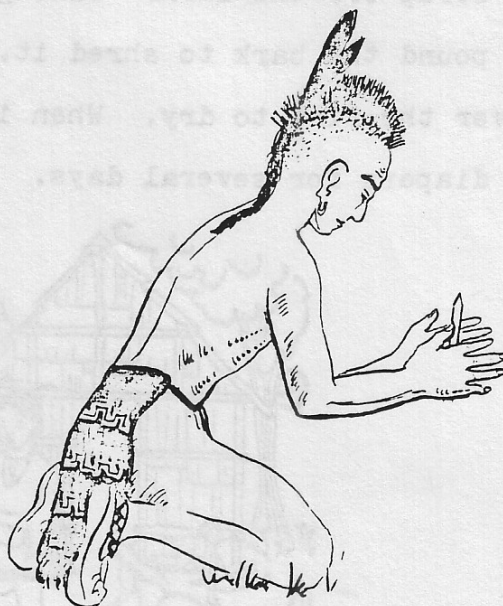
When the young boy had proved that he was a man, his hair had to be fixed in a certain way. Most of the hair on his head was cut off with a sharp shell, by burning with a hot stone, or by pulling it out bit by bit with shell tweezers. The boys who were most brave had their hair pulled out.

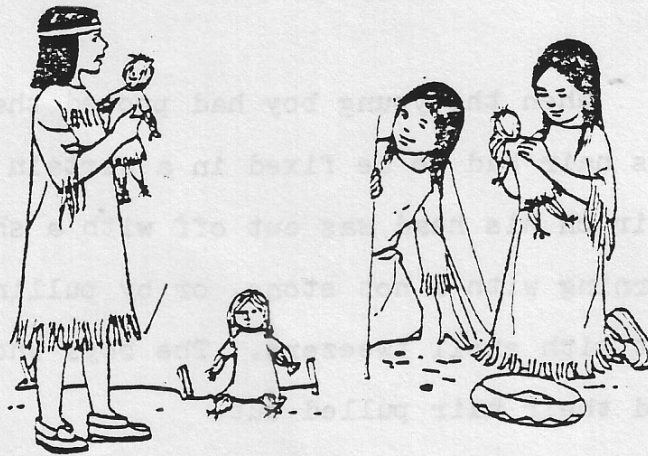
A narrow piece of hair was left down the middle of the head. This was only two fingers wide and cut short. It started at the front of the head and ended on the top. A circle of long hair was left on the top of the head. The circle was three fingers across.

The long hair was woven into one thin piece, called a scalp lock. This scalp lock was pulled through a special headdress. Deer hair and turkey feathers were woven into the hair. It was made to look like the feathers on the head of a bird. The headdress was kept fast on the head by a spreader made of bone.



HAIR ORNAMENT
OF SLATE





Lenape girls played with cornhusk or wooden dolls. They played at keeping house and made little dishes and pots out of lumps of clay.

They were taught to help their mother with the cooking. They worked in the gardens, hoeing, planting and weeding. They gathered wood for the fire and helped to grind the corn and collect the maple sap. They went with other girls and women to gather berries and nuts in the woods.

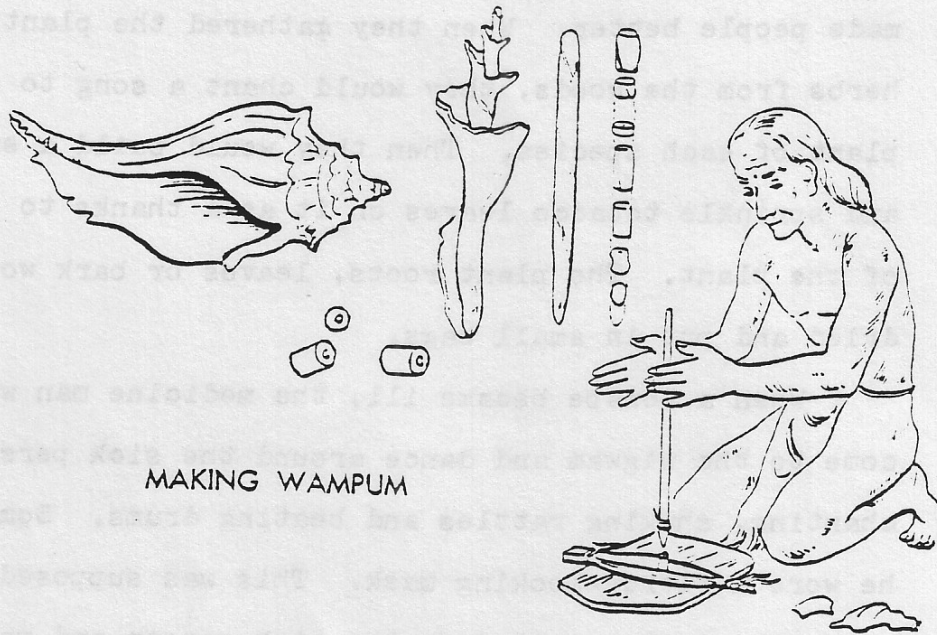
They would help their mother search for cedar bark for the baby's diapers. When they found a cedar tree, they would strip off the bark. Taking a large stone, they would pound the bark to shred it. The shredded bark was hung over the fire to dry. When it was dry, the baby would have diapers for several days.



The Lenape doctors were called medicine men. They knew of plants and roots that were good medicines and made people better. When they gathered the plants and herbs from the woods, they would chant a song to one plant of each species. Then they would build a small fire and sprinkle tobacco leaves on it as a thanks to the spirit of the plant. The plant roots, leaves or bark would be dried and put in small bags.

When a Lenape became ill, the medicine man would come to the wigwam and dance around the sick person, chanting, shaking rattles and beating drums. Sometimes he wore a fierce-looking mask. This was supposed to scare the evil spirit from the sick person and make him better.

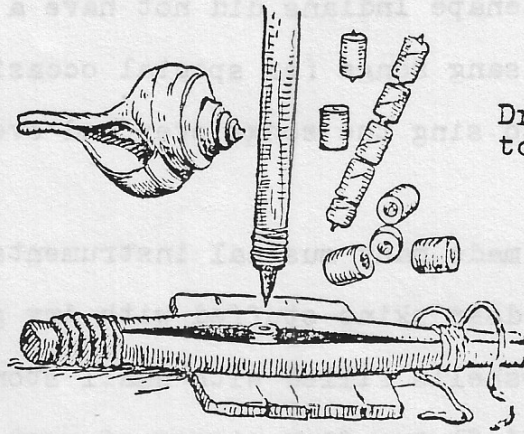




MAKING WAMPUM

Wampum was a very precious thing to the Lenape Indians. The first wampum may have been beads made from wood or porcupine or bird quills. Later, wampum beads were made from clam and whelk shells found in the rivers and ocean.

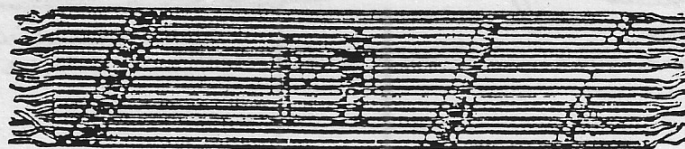
The shells were cut thin into the last layer. This long, inner layer was cut into small sections through which holes were drilled to make beads. The beads were woven into strings or belts.



Drilling holes in wampum
to make beads

Wampum meant good will and was thought to bring good fortune. Strings of wampum were used in trading. They also used wampum to send messages. If a messenger carried white or purple wampum, it meant peace and good news. If the wampum were black, it meant war or bad news.

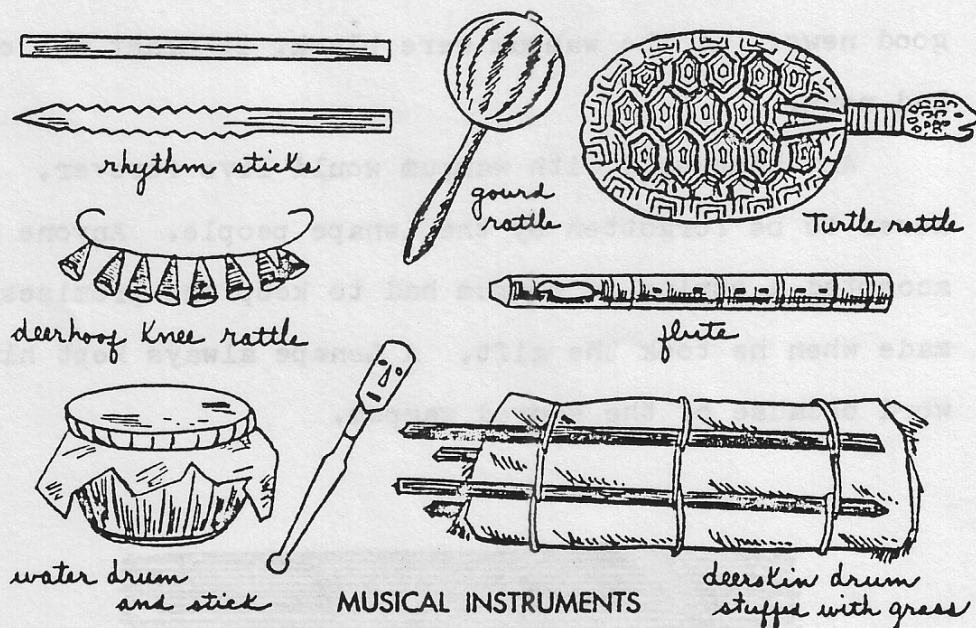
Anything said with wampum would live forever, never to be forgotten by the Lenape people. Anyone who accepted a string of wampum had to keep the promises he made when he took the gift. A Lenape always kept his word because of the sacred wampum.



WAMPUM BELT

The Lenape Indians did not have a written language. When they sang songs for special occasions or ceremonies, they had to sing the songs over and over until they knew them.

They made many musical instruments. Drums were made from deer skins stuffed with dry grass. Dried gourds and turtles shells filled with small stones made rattles. They carved flutes from pieces of wood.



The Lenape Indians also had many dances to celebrate special events. Some of the dances were performed for religious reasons. Other dances expressed their joy over a victory or their readiness to go to war.



One of their most important dances was the Doll Dance. The story of the Doll Dance is that long ago some Lenape children were playing in the woods near their village. They were scratching lines on twigs to make faces when suddenly the twigs began moving in their hands. The children ran home with the twigs to show their parents. Their parents thought the twigs might bring them bad luck and told the children to throw them away.

Most of the children forgot about the twig dolls except for one little girl. She became ill and kept dreaming that the doll came back and spoke to her.

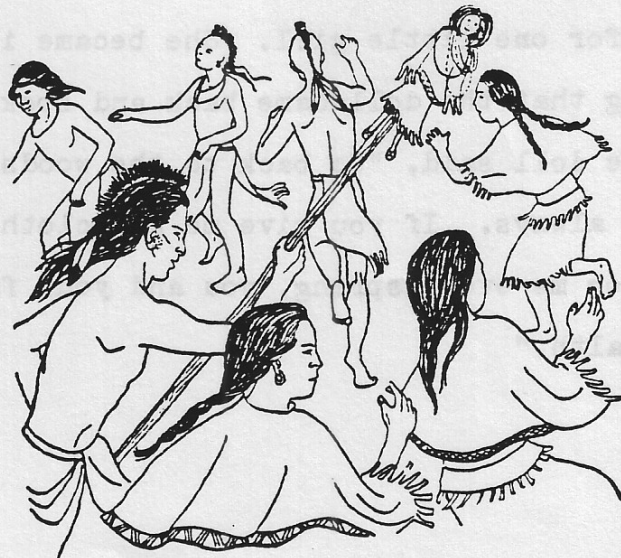
The doll said, "Go back to the woods and find me and keep me always. If you give me new clothes and have a dance for me every spring, you and your family will have good health."

Ever since that time, the Lenapes performed the Doll Dance each spring. The Lenape Leader took a carved wooden doll dressed in soft white deerskin and tied it to a tall pole. Everyone sat down around the Leader.

The Leader looked at the doll and said, "Grandmother, we are going to have a dance and feast in your honor. The men have hunted and brought in meat. The women have grown corn and made cornmeal. We now ask you, Grandmother, to watch over all of us and give us all good health."

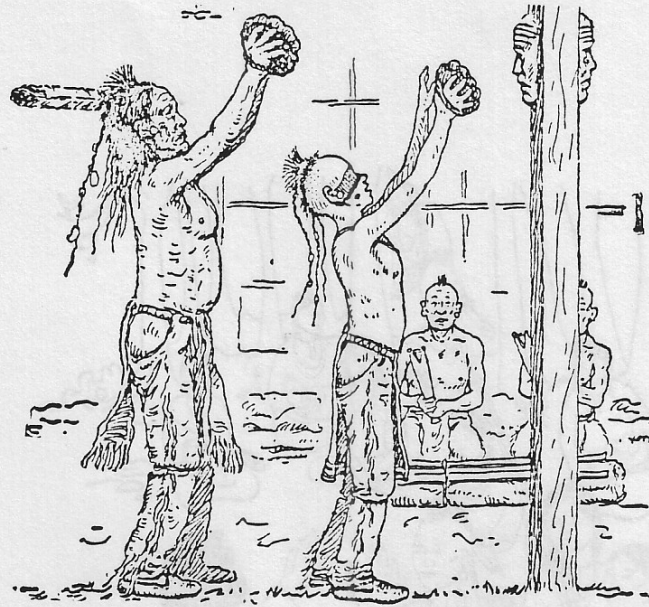
Then the Leader started to dance with the doll as the drummers beat the drums. Soon the pole was passed from one Indian to another as they all danced around.

After the men finished dancing, the pole was passed to the women and children who repeated the dance. When their dancing was done, the Leader said, "The Doll Dance is over. The feast begins."





THE DOLL DANCE



The Lenape believed that the earth and everything on it had been made by the Great Spirit. They believed the Great Spirit (Manitou) came to them in dreams and would help them and take care of them. They believed that Manitou through His goodness, let them use the land and made life possible by giving them food, shelter and clothing.

The Lenape Indians also believed that the Great Spirit had an evil brother who caused sickness and all the bad things in the world.

If an Indian was honest and truthful, brave and strong, he would go to "The Happy Land" when he died. In the "Happy Land" the Indians would lie on cool, shaded banks of a river and they would be given all kinds of delicious food by beautiful girls.

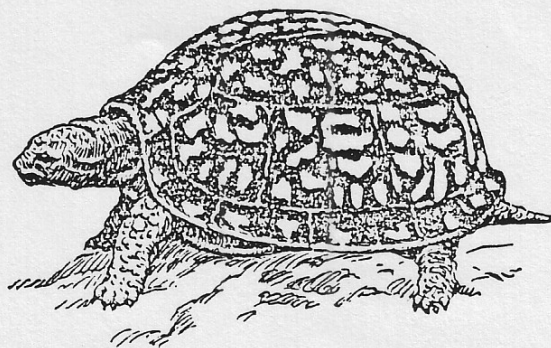
The tortoise or box turtle was very special to the Lenape Indians. They believed that the tortoise once held the earth on its back. This is the legend as told by the Indians.

"The old Indian took a piece of coal from the fire and began to draw on the dirt floor. He drew a circle. Then he added to the circle four paws, a head, and a tail.

He said, "This is a tortoise lying in the water. All around it is water. So, at first, was the whole world of the earth. Then the tortoise began to raise its round back up high. The water ran off the back. In this way, the earth became dry."

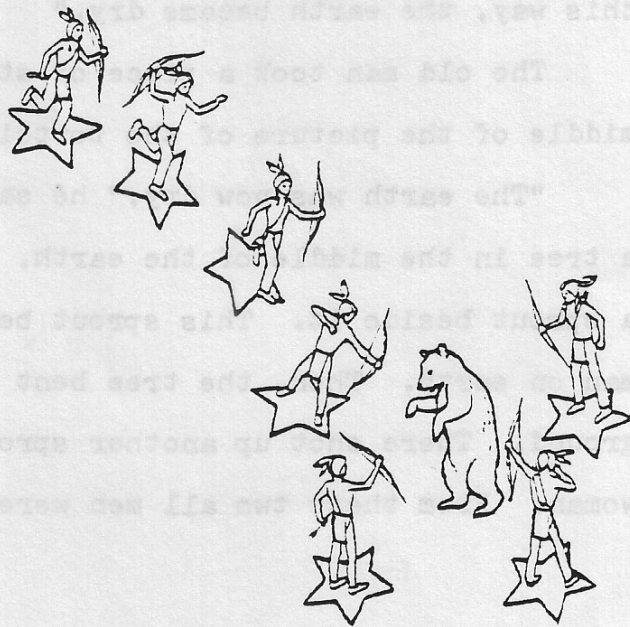
The old man took a piece of straw and put it in the middle of the picture of the tortoise.

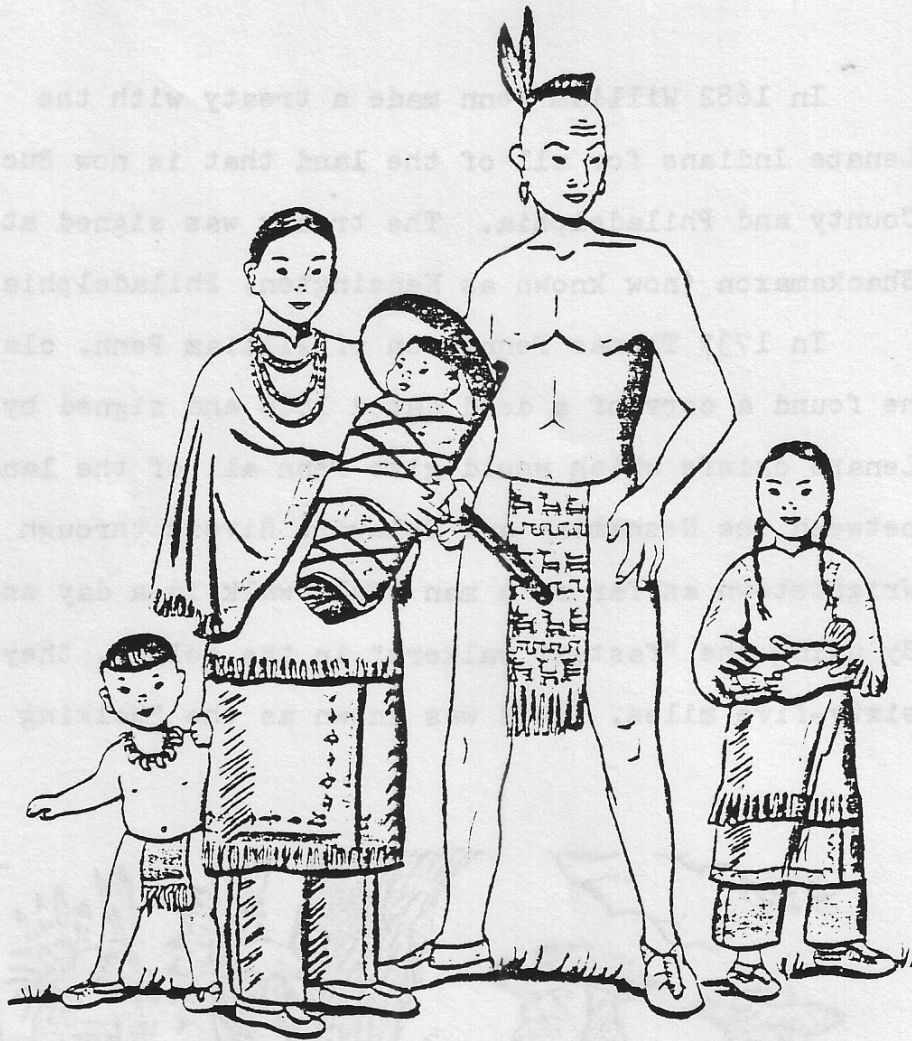
"The earth was now dry," he said, "and there grew a tree in the middle of the earth. This tree sent forth a sprout beside it. This sprout became a man, the first man on earth. Then, the tree bent over and touched the ground. There shot up another sprout and upon it a woman. From these two all men were born."



The stars were very important to the Lenape Indians. They told time by the sun, moon, and stars. They planted their crops by where the moon and stars were in the sky.

They gathered reeds, killed certain animals and picked fruit at certain times of the moon.



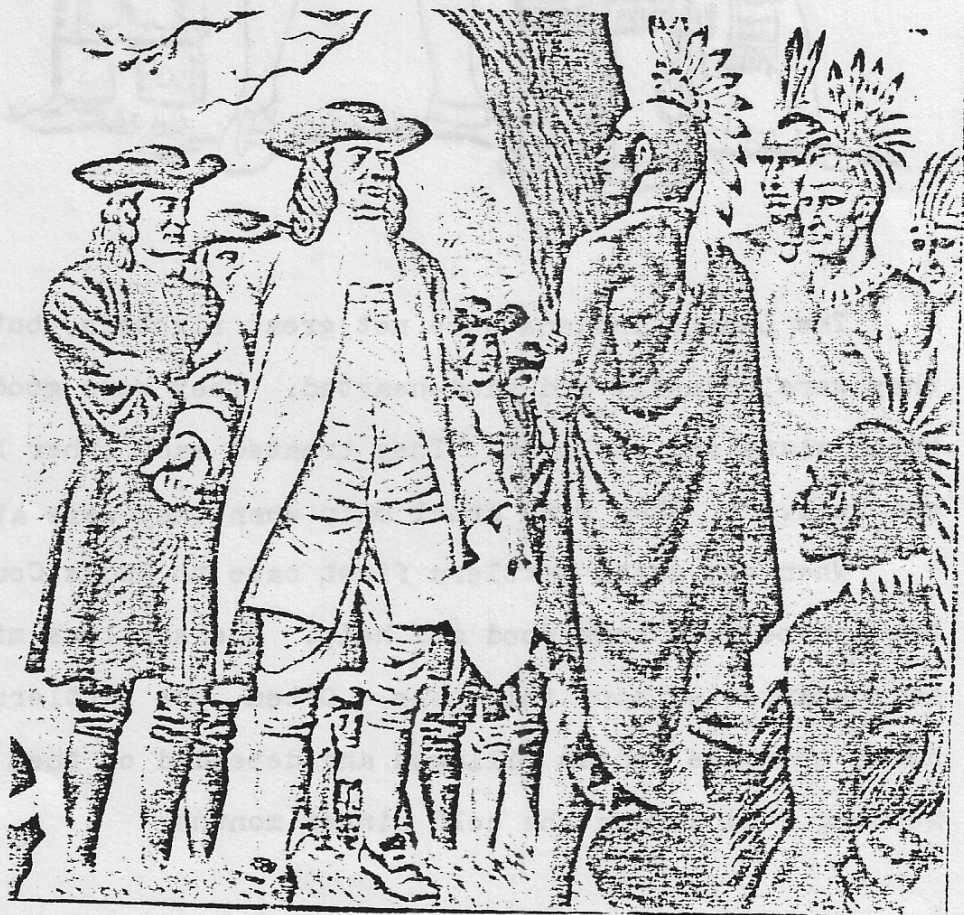


The Lenape Indians were not great fighters, but they were friendly and kind-hearted. They were good to their wives and children. They treated each other kindly and well. They were cruel only when they were at war.

When the white settlers first came to Bucks County, the Lenape gave them food and help. The settlers might have starved without this help. Often, the settlers built homes near the Indian villages and depended on them for getting food during the cold winter months.

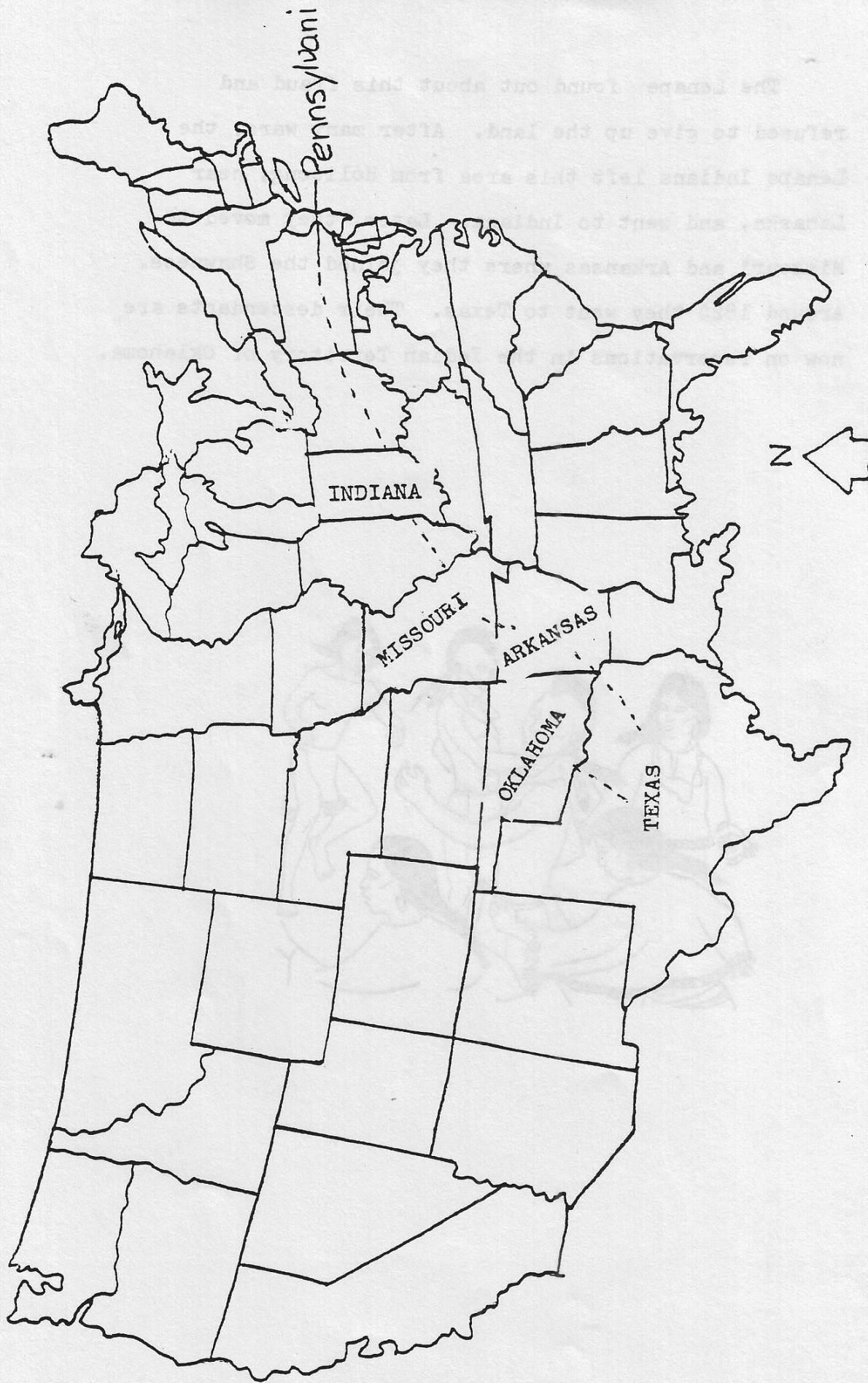
In 1682 William Penn made a treaty with the Lenape Indians for all of the land that is now Bucks County and Philadelphia. The treaty was signed at Shackamaxon (now known as Kensington, Philadelphia).

In 1737 Thomas Penn, son of William Penn, claimed he found a copy of a deed dated 1686 and signed by three Lenape chiefs which would give Penn all of the land between the Neshaminy and Delaware Rivers through Wrightstown as far as a man could walk in a day and a half. By using the "fastest walkers" in the colony, they covered sixty-five miles. This was known as the "Walking Purchase."



The Lenape found out about this fraud and refused to give up the land. After many wars, the Lenape Indians left this area from Holicong, near Lahaska, and went to Indiana. Later, they moved to Missouri and Arkansas where they joined the Shawnees. Around 1820 they went to Texas. Their descendants are now on reservations in the Indian Territory of Oklahoma.





THE LENAPE LEFT LAHASKA, PA. AND TRAVELED TO
MISSOURI, ARKANSAS, TEXAS AND FINALLY TO
OKLAHOMA

GLOSSARY

- arch (ā'rch) A curved structure that bears the weight of the material above it.
- area (ār'-lā) Amount of surface
- ash (āsh) A kind of shade tree that has a tough, straight grained wood. (2) What remains of a thing after it has been thoroughly burned.
- awl (ōl) A pointed tool for making holes, as in wood or leather.
- bait (bāt) Food or other lure placed on a hook or in a trap and used in the taking of fish, birds, or other animals.
- burls (būrls) A large, rounded enlargement on the trunk or branch of a tree.
- breechcloth (brēch* klōth) A cloth worn to cover the loins; loincloth.
- charcoal (chār' kōl) A black substance made by partly burning wood.
- charred (charred) To burn the surface.
- clan (klān) A group of related families that come from the same ancestor.
- clay (klā) Any earth that forms a paste with water and hardens.
- colony (kol'a ni) A group of people who leave their own country and go to settle in another land, but remain citizens of their own country.
- construct (kən strukt') Put together, build.
- copper (kop' ər) A reddish-brown metallic element that is an excellent conductor of heat.
- deed (dēd) A written or printed agreement.
- explorer (eks plōr' ər) A person who travels over little known lands or seas for the sake of discovery.

- fertilizer (furt' l zər) Any natural material such as manure or fish, spread or worked into soil to increase its fertility.
- flint (flint) A very hard stone which makes a spark when struck against steel.
- frames (frām) Support over which something is stretched or built.
- fraud (frōd) Dishonest dealing; cheating; trickery.
- groove (grūv) A long narrow channel or furrow cut by a tool.
- gum (gūm) The sticky juice of trees which is used for sticking paper and other things together.
- hemp (hēmp) A tall plant, having stems that yield a coarse fiber used in making rope, string, and coarse cloth.
- herring (her' ing) A kind of fish; an important food fish of the Atlantic and Pacific waters.
- hickory (hik' ə ri) A tree whose nuts are good to eat, and has tough, hard wood.
- husk (hūsk) The dry outer covering of certain seeds or fruits. An ear of corn has a husk.
- junction (jungk' shən) The place where two things join or meet; specifically, the place where two rivers join or cross paths.
- limestone (līm' stōn) A rock that is formed chiefly by calcium carbonate; used for building. Marble is a kind of limestone.
- mallet (māl' it) A wooden hammer.
- native (nā' tiv) A person born in a certain country. People living in a place, not visitors.
- polish (pol' ish) To make smooth and shiny.
- quill (kwil) The hollow stemlike main shaft of a feather. Any of the larger wing or tail feathers of a bird.
- rafters (raf' tər) Slanting beams (large, long pieces of timber) of a roof.

- reeds (rēdz) Tall grasses having joined, hollow stalks.
- resin (rez' n) Sticky substance that flows from some trees. Resin is used in medicine, varnishes, etc.
- rim (rĭm) The edge of an object.
- rod (rōd) A thin straight bar of metal or wood, a thin straight stick, either growing or cut off.
- sandstone (sānd' stōn) Variouslly colored rock composed of sandlike quartz grains cemented by lime or other materials.
- San Salvator (san sal' vā dōr) An island of the eastern Bahamas, the first land seen by Columbus.
- sap (sāp) Any plant juice or fluid.
- sapling (sāp' ling) A young tree.
- scrape (skrāp) To rub with something sharp or rough so as to remove.
- season (sē' zōn) To dry until it is usable.
- shaft (shāft) The long narrow body of an arrow or spear.
- sinew (sĭn' yōō) A tough band or cord that joins muscle to bone.
- slot (slōt) A long, narrow opening.
- socket (sōk' it) A hollow part or piece for receiving and holding something.
- splinter (splin' tər) A sharp, slender piece of wood or bone broken off from the main body.
- sprout (sprōut) A young plant growth.
- stave (stāve) A stick or a staff
- strand (strānd) A single thread or fiber.
- sturgeon (ster' jən) A large food fish whose long body has a tough skin with rows of bony plates.

tendons (ten' dən) Tough bands or cords that joined muscle to bone.

thigh (thī) The part of the leg between the hip and the knee.

thong (thōng) A narrow strip of leather or other material used for binding or securing.

totem (tō' təm) A natural object, often an animal, taken as the emblem of a tribe, clan, or family. Totems are often carved and painted on poles.

treaty (trē' ti) An agreement between nations.

tribe (trib) A group of people united by race and customs under the same leaders.

wedge (wej) A piece of wood or metal with a thin edge used in splitting, separating, etc.

SUPPLEMENTAL MATERIALS

Teaching Kit 1, A TEACHER'S GUIDE TO THE LENAPE,
Karen Waldauer, Middle Atlantic Press.

Teaching Kit 2, LENAPE LORE, Foods and Medicines,
Gail Ewin; Middle Atlantic Press.

Teaching Kit 3, LENAPE LORE, Clothing, Shelter, Crafts,
Weapons, Tools, Specialties; Gail Ewin, Middle
Atlantic Press.

THE FIRST AMERICANS Coloring Book, Wm. Sauts Netamuxwe Bock,
Middle Atlantic Press.

INDIAN POSTERS

Library Books:

THE INDIANS OF NEW JERSEY, M. R. Harrington
THE RED MAN IN BUCKS COUNTY, Willis M. Rivinus
LENNI LENAPE INDIANS IN FACT AND FANCY, Bucks Co. Schools
INDIANS OF PENNSYLVANIA, Lucille Wallower
THE DELAWARE INDIANS, Sonia Bleeker
LITTLE TURTLE OF THE LENNI LENAPE, Wm. A. Slaughter
A REAL AMERICAN COMES HOME, Marylou Streznewski
DELAWARES, Norma Dobrin
BUCKS COUNTY CHRONICLES

BIBLIOGRAPHY

- Bleeker, Sonia, THE DELAWARE INDIANS, Wm. Morrow & Co.,
New York, 1953.
- Dobrin, Norma, DELAWARES, Melmont Publ., Chicago, Ill.,
1963
- Harrington, Mr. R., THE INDIANS OF NEW JERSEY (Dickon
Among the Lenapes), Rutgers Univ. Press, New Brunswick,
N. J., 1938
- Gracey, Wilbur, LENNI LENAPE INDIANS IN FACT AND FANCY,
Bucks County Public School, Doylestown, Pa.,
Sept., 1945
- Rivinus, Willis M., THE RED MAN IN BUCKS COUNTY,
New Hope, Pa., 1965
- Slaughter, Wm. A., LITTLE TURTLE OF THE LENNI LENAPE,
Franklin Publishing Co., Phila., Pa., 1931
- Streznewski, Marylou, A REAL AMERICAN COMES HOME, Lenape
Land Assn., New Hope, Pa., April, 1941
- Wallower, Lucille, INDIANS OF PENNSYLVANIA, Penns Valley
Publisher, Inc., State College, Pa., 1956

Illustrators (reproduced)

Boodell, Patricia
Wallower, Lucille
Ellsworth, Clarence
Bernuth, Lecian

Don

